TOMORROW

Special Issue

Spiritualism

- ALLAN ANGOFF
- MARCUS BACH
- MAURICE BARBANELL
- HANS BENDER
- WALTER HOUSTON CLARK
- STANTON COBLENTZ
- WAINWRIGHT EVANS
- EILEEN J. GARRETT
- A. S. JARMAN
- PHOEBE MOSS
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- MICHAEL O'SHAUGHNESSY
- LUIS J. RODRIGUEZ
- SUSY SMITH
- SHERMAN YELLEN
- GEORGE ZORAB

50 CENTS

VOL. 8, NO. 4, AUTUMN 1960

Editorial:

THE RATIONAL VISION

SPIRITUALISM seeks to give a rational explanation of visions and all related psychic phenomena, but the great majority still believe that such unusual happenings are related to diabolism, and that much, if not all are due to subjective illusion. Both the Old and New Testaments contain records which sustain the spiritualists' beliefs. To them St. Paul's language about "spiritual gifts" and "trying the spirits" is intelligible. The hand that wrote upon the wall at Belshazzar's feast, and the men unhurt in Nebuchadnezzar's fiery furnace, are for them facts not to be lightly explained away, for firewalking has been often reported in occult and psychic literature. Witchcraft and witchcraft trials can be comprehended best as segments within the long series of "disturbances." Occult phenomena, which occurred before modern spiritualist manifestations took their place, are recorded in the earliest literature of human history.

Indian, Greek and Roman literature abound in such instances. Plato, in his *Republic,* not only speaks of demons of various grades, but mentions a method of treating them, and providing for those obsessed by them. Sophocles and Euripides also describe the possessed. Terrible and appalling episodes in the Middle Ages are due to the unquestioned belief in the possibility of possession by demons. The Roman Catholic Church accepts some of these manifestations among their followers as being miraculous. Those whose passions have been strongly excited in favor of Catholicism, have long produced visions, but modern science asks—"are these visions objective reality, or is the emotional fervor of those who relate to the phenomena, the cause of their appearance?"

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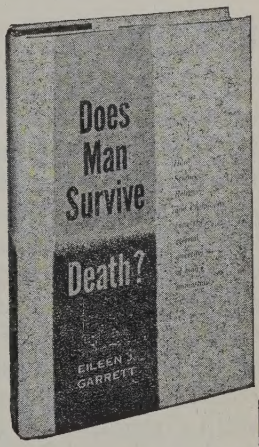

How Science, Religion and Philosophy view the eternal question of man's immortality

A Symposium from the pages of TOMORROW, expanded and supplemented with contributions by Eileen J. Garrett, Gabriel Marcel, C. J. Ducasse, H. H. Price, H. Addington Bruce, William R. Birge, J. G. Pratt, J. B. Rhine, Martin Ebon, Emanuel K. Schwartz, Julius Weinberger, C. C. L. Gregory, R. A. McConnell, Giulio Cogni, Cornelius Van Til, James Collins, Samuel S. Cohon, Ali Othman, Gerrit Lansing, W. Y. Evans-Wentz. $3.75

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TOMORROW

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Martin Ebon, Managing Editor — Lenore Davison, Assistant to the Publisher
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VOL. 8, No. 4 — AUTUMN, 1960

MAN'S ORIGINAL FAITH? 5
THE ETHICS OF MEDIUMSHIP by Eileen J. Garrett 15
BEGINNINGS OF FAITH by Stanton Coblentz 23
ANCIENT ROOTS OF JAPANESE MEDIUMSHIP by Sherman Yellen 31
"EVER THE PSYCHIC STREAM . . ." by Marcus Bach 40
RELIGION OF THE LIFE BEYOND by Walter Houston Clark 46
EMOTIONAL DANGERS OF SPIRITUALISM by Hans Bender 53
PHYSICAL PHENOMENA: FRAUD OR FRONTIER? by A. S. Jarman 61
PUERTO RICO: ESCAPE FROM REALITY by Morris Siegel 71
BRAZIL: AFRICAN HERITAGE by Luis J. Rodriguez 79
ALLAN KARDEC—PROPHET OF REINCARNATION by Wainwright Evans 85
ALFRED RUSSEL WALLACE—SCIENTIFIC ENTHUSIAST by Susy Smith 95
ANDREW JACKSON DAVIS—THE "POUGHKEEPSIE SEER" by Michael O'Shaughnessy 105
HARRY HOUDINI—SEARCHING MAGICIAN by Phoebe Moss 117
LETTER FROM LONDON by Maurice Barbanell 127
"THAT RAINY AFTERNOON . . ." Anonymous 136
WHAT IS SPIRITUALIST DOCTRINE? by Karl Mueller 141
IMAGES OF HEAVEN by George Zorab 149
THE LITERATURE OF IMMORTALITY by Allen Angoff 154
INDEX TO VOLUME 8 160

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CONTRIBUTORS TO THIS ISSUE

ALLAN ANGOFF regularly contributes the "Books in Review" feature to the pages of this magazine. Following several years as editor with the New York University Press, he is at present Assistant Director of the Fair Lawn Public Library in Fair Lawn, N. J.

MARCUS BACH, world traveler, author, and popular interpreter of intercultural relations, has, for the past sixteen years, been a Professor of Comparative Religions at the University of Iowa.

MAURICE BARBANELL is the managing editor of Two Worlds, a London spiritualist weekly. He has written numerous articles and books; his latest being *This is Spiritualism* (1959).

HANS BENDER is Director of the Institute for Border Areas of Psychology and Psychohygiene, University of Freiburg in Breisgau, Germany. Prof. Bender, a leading figure in European parapsychological studies, has published and lectured widely. He is the editor of the Zeitschrift fur Parapsychologie and Grenzgebiete der Psychology. His research and writings on the emotional impact of spiritualistic involvement, the subject of his contribution to this issue, occupy a unique position in the literature of psychology and pyschical research.

WALTER HOUSTON CLARK is Dean and Professor of Psychology at the School of Religious Education at the Hartford Seminary Foundation, Hartford, Conn. His latest book is *The Psychology of Religion* (1958).

STANTON A. COBLENTZ has been a lifelong student of psychic matters. His book, *Unseen Wings* (1949) deals with this subject. Other books dealing with various topics include: *From Arrow to Atom Bomb* (1953) and *Villians and Vigilantes* (1957).

WAINWRIGHT EVANS, who makes his home in New Mexico, is a free-lance writer. He has made a special study of psychical research, spiritual healing, and related subjects. His articles have appeared in major magazines, including The American Weekly.

EILEEN J. GARRETT is Editor-Publisher of TOMORROW and President of the Parapsychology Foundation, Inc.

A. S. JARMAN is a frequent contributor to this magazine. His article "Unsolved Animal Mysteries" appeared in TOMORROW, Spring 1960.

PHOEBE MOSS is a member of the editorial staff of TOMORROW.

KARL MUELLER is the President of the International Spiritualist Federation. Until his retirement from business, he worked as an engineer in Switzerland and Latin America.

LUIS J. RODRIGUEZ, born and educated in Puerto Rico, has for the past thirty-five years been liv-

ing in Brazil. After a long career in pharmaceuticals, Mr. Rodriguez is devoting most of his time to research in the field of mediumship.

MICHAEL O'SHAUGHNESSY's activities have included playwriting (The Battle for Heaven), a novel (*Monsieur Moliere;* 1959), and scene designing (NBC-TV). He is New York correspondent for the British Weekly Time and Tide.

SHERMAN YELLEN is a member of the editorial staff of TOMORROW.

MORRIS SIEGEL, Professor of Anthropology at Columbia University, is a Fellow of the American Anthropological Association, and a member of the American Ethnological Society, the American Association for the Advancement of Science, and of the New York Academy of Science.

SUSY SMITH, a frequent contributor, lives in New York City. Her most recent article for TOMORROW was "TV Gilds a Lily" (Summer, 1960). Her one-volume condensation of F.W.H. Myers's *Human Personality and its Survival of Bodily Death,* is slated for publication this year.

GEORGE ZORAB, former European Research Director of the Parapsychology Foundation, has written many articles and books in the field of parapsychology. His latest work, published in Holland, is a handbook entitled *Parapsychologie.*

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MAN'S ORIGINAL FAITH?

Ancient and Modern Spiritualism

IN public print, and particularly in scholarly journals, scientists seem forever at odds with each other. Yet, beneath the academic jargon and behind the smog of argument lie great areas of basic agreement—if one will only go and look, disregarding the apparent confusion and contradictions. Psychology, anthropology and religion are concerned with the subject to which the current issue of TOMORROW is devoted: Spiritualism. And when one stands back, gaining an unobstructed view of spiritualist practice and doctrine, the interrelationship of scientific viewpoints becomes quite clear.

In the beginning, there was the savage whose father and mother had died—had gone to a "happy hunting ground" or just to "another world," and so the lonely survivor made himself an image of his father, or of another ancestor; he brought his most precious offerings to it, and soon there was something like a shrine, set aside for supplication and meditation. Ancestor worship had been born, linked with the sculptor's or painter's art. Within only a few generations the image

of these ancestors might be changed into tribal symbols, gods, or saints.

Next, there was the chosen one: the priest, sensitive, medium, oracle, shaman, whose strength lay in the belief that he could speak directly to the powerful dead, ward off evil spirits, gain support for harvest or love, speak directly with the dead, or have the voices of the dead speak through him. The anthropologist knows thousands of case histories to illustrate this pattern; the psychologists know of the psychodynamics, the powerful human need, to gain the support and assurance of the fatherly, motherly, bigger-than-life, powerful and knowing pseudo-divine figures; religion knows of angels and demons, of possessions by the satanic and apparitions of the angelic.

IN OUR TIME, virtually every facet of primitive and advanced spiritualism may be found: from the Asian shaman, dressed in frightening masks, to the young and handsome Seattle medium Keith Rinehart, dressed in a brilliant white suit and giving his congregation spirit messages on a Sunday morning. Spiritualism is both ancient and up-to-date, but the basic pattern of spirit communications—real or imagined—is virtually identical in all civilizations and at all times.

Spiritualism, according to the Encyclopedia of Psychic Science, is the "Science, Philosophy and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World." The movement known as modern spiritualism is considered to have started in the United States in 1848, though its roots went far back before that. Witchcraft, poltergeist phenomena, demonic possession and animal magnetism were all its ancestors, though at the time not necessarily identified with the spirits of the deceased. There were religious enthusiasts at various periods of history, for instance the "tremblers of the Cevennes," whose symptoms included spontaneous trances, long inspired discourses and speaking in unknown tongues. Contemporaries considered these manifestations sometimes of the devil and sometimes of the angels. Witches, of course, were thought to be in close rapport with the Devil, and poltergeists to be mischievous spirits.

It was the Swedish seer, Emanuel Swedenborg, who in the middle of the 18th century, gave a great impetus to the movement, for he

was not only a renowned and respected scientist and Biblical student, but a gifted psychic. Indeed, during the last twenty-seven years of his life, after his power had fully developed, he felt that he lived in constant touch with the other world. "The Lord daily opened the eyes of my spirit to see in perfect wakefulness, what was going on in the other world, and to converse, broadawake, with angels and spirits" as quoted by Conan Doyle, *History of Spiritualism.* He wrote vivid descriptions of what he saw, building an elaborate body of conceptions about the spirit plane, as a counterpart of the one in which we live.

Another of the pre-1848 forerunners of the movement was Edward Irving's Scotch religious sect. Some sort of gift of tongues was given to many of its members, which they thought came from spirit guides. The orthodox Church strongly opposed the group, and it died out.

In the 1830's, we hear of groups of Shakers who felt that they were open to spirit possession, often by the souls of American Indians who gave them messages. Anthropologists have traced this development to the early nineteenth century contact between the American Indian and the white settler. The Indian medicine-man's "shaking tent" ceremony, for example, closely parallels the medium's "cabinet." Such means for inducing trance as the drum, tambourine and hymns of the Shakers, all have their roots in American Indian techniques. Later, about 1850, the first professional spirit mediums, the Davenport Brothers, performed such feats as escaping from bonds inside their cabinet, a trick obviously borrowed from the Ojibway conjurors. (*See* TOMORROW'S *special American Indian Issue, Vol. 4, No. 3*).

EARLY in the nineteenth century, when Mesmerism came into fashion, some of its followers ascribed to the operator a divine gift for expelling evil spirits. Under hypnosis, in Germany and other countries, descriptions of the soul after death were obtained. Research was done which supposedly demonstrated the existence of an "odic" or "odyllic" force which could be seen by clairvoyants.

Another forerunner of the modern era was Andrew Jackson Davis, "The Prophet of the New Revelation." A Poughkeepsie, New

York clairvoyant, he made remarkable medical diagnoses, first under hypnosis and later without it. He carried on extensive trance interviews with spirits, and described an arrangement of the universe which corresponds closely with that of Swedenborg, though Davis was an uneducated man. He is said to have prophesied in 1856, the coming of the motor car.

The real birth of modern Spiritualism, however, occurred in March, 1848, in Hydesville, New York. It was in a small house there that the Fox family began to hear raps, increasing in intensity until they shook the furniture. Finally, the eleven-year-old daughter, Kate, challenged the invisible power to repeat the snaps of her fingers; an intelligent response seemed to come as the "spirit" echoed the number of sounds. Questions were then asked, and the "spiritual telegraph" was in commission. It seemed that a peddler was communicating, a man murdered some years before by a previous occupant of the house. He said that he had been robbed and his body buried in the cellar. Neighbors and visitors crowded to ask questions. The "Rochester rappings" aroused enormous interest in the country and finally all over the world; all three Fox sisters became famous mediums with long careers giving sittings to well-known investigators and in public.

During this period, Allan Kardec evolved his doctrines of Spiritism, with emphasis on reincarnation, based on spirit-revealed teachings received through clairvoyants. Kardec's tenets found acceptance on the European continent; their adherents opposed some beliefs of the Spiritualists, and vice versa, for by this time there was growing a body of doctrine as to the nature of life, death and its interrelations.

In England, too, there was much interest, and even the famous Socialist Robert Owen practiced what the Church called "Satanism" in his later years.

In 1853, four years after the "Rochester rappings," an American medium, Mrs. Hayden, was brought to England. It was she with whom the famous novelist and Spiritualist, Sir Arthur Conan Doyle, had his first sitting. He was much impressed with the information she was able to give him. Mrs. Hayden created a furor by sitting with the nobility; criticism and approval raged in the British press. In the words of one contemporary critic, "The world is obviously going mad."

Other American mediums were "imported" into England, among them the famous Davenport Brothers—professionals, who made a specialty of escaping from intricately knotted ropes. They were reportedly revealed as frauds after their failure to escape from what was known as the "Tom Fool's Knot." Public feeling ran so high that they narrowly escaped mobs in several English towns.

IN AMERICA, under the impetus of the Fox sisters, many private circles were now being formed. Professional mediums sprang up, speaking in various tongues and giving inspirational trance lectures to large audiences. The New York Circle, the first experimental organization, was formed in 1851, and the New York Conference was established that same year. Preaching a "new science and faith," they began to make converts.

Mediumistic poetry and inspired drawings appeared, as well as many books of trance utterances. Table-turning was a popular pastime. As Conan Doyle wrote in his *History of Spiritualism*—"In a thousand homes throughout the land experiments were being carried on; many who had lost all faith in the things of the spirit, in what was perhaps the deadest and most material age in the world's history, had begun to examine the evidence and to understand with relief or with awe, that the age of faith was passing and that the age of knowledge, which St. Peter has said to be better, was at hand." (p. 167)

Various theories were advanced to explain the mediumistic gift. Some thought that the medium read the inquirer's thoughts within the above-mentioned "odic" force, later known as the aura. Electricity and electro-"magnetism" were also offered as explanations. Conan Doyle thought that a "psychic cloud of other-world power" was settling on the earth, and the spiritualistic basis was widely accepted.

Among the mid-nineteenth century developments was the exploration of ectoplasm, for from early days spiritualists felt that some physical basis existed for the phenomena. Spirit photography was common, as well as direct-voice mediumship. Molds said to be of materialized parts of the body were produced, for instance in Dr. Gustave Geley's experiments with the medium Kluski. Slate-writing was also in wide use; a famous slate-writing medium, Henry Slade, at-

tracted much attention here and in England, where, although he had much Spiritualist support, he was accused of fraud.

IT WAS THE TIME when such great mediumistic personalities as Daniel Dunglas Home, who has been called the greatest physical medium in the history of modern Spiritualism, made a profound impression on the British and American scene. Born in 1833, he saw his first vision at thirteen. Shortly thereafter, raps were heard in his vicinity. His aunt believed him possessed by the Devil, and when various ministers were unable to exorcise the power, she turned the boy out of her home. His strongly developed mediumship was studied by many outstanding scientists, for he had had spectacular success with levitation of his own body and heavy objects. He was also a trance and direct-voice medium and a clairvoyant. Most important, however, was his investigation by Sir William Crookes, the physicist and member of the Royal Society. Crookes in 1871 entered the project with a belief that "the increased employment of scientific methods will produce a race of observers who will drive the worthless residium of spiritualism hence into the unknown limbo of magic and necromacy," but he became convinced that "it is quite true that a connection has been set up between this world and the next."

Periodicals on the subject began to spring up and controversies raged. "Human Nature" was first issued in 1867; others were "The Spiritual Magazine" and "Medium and Daybreak." "Light" began in 1881.

Around 1886 the London Dialectical Society appointed a committee to inquire into Spiritualism. The well-known physicist, Michael Faraday, was interested, as were others, but would not accept the spiritualistic phenomena as such; he wrote, "They who witness these things are not competent witnesses."

Faraday succeeded in establishing the same kind of rigid scientific controls that characterized his more famous experimental phenomena, in investigations of the levitation of tables and table-turning. No new and strange forces were discovered by Faraday who demonstrated that the effects were produced by physical means. However, he refuted the idea that fraud was involved. He asserted that the performers were

completely unconscious of their part in the rising and turning of the tables. This left the question of the unconscious open to those who might wish to interpret it as controlled by a "spirit" force.

A split in the ranks of the scientists developed. In 1873 William Barrett, later Sir William, began investigating telepathy, mesmeric trance and physical phenomena. Though rebuffed by the British Association for the Advancement of Science, he urged a Society of Investigation and a committee was appointed in 1882. It was from this base that the Society for Psychical Research in London was developed.

Stainton Moses was a remarkable English medium and religious teacher at whose seances automatic messages, apports, psychic lights and musical sounds appeared. His automatic scripts, purporting to come from famous Biblical and historical characters, were of a deeply religious nature and made a profound impression on the movement. In fact he was generally accepted as the best exponent of Spiritualist views at that time; his writings under the signature of "M. A. Oxon" are among the classics of the subject. A typical quote from Moses' "control" is: "The so-called dead are more really living than ourselves. . . . May you live now so that hereafter you may pass easily through the intermediate spheres without pain—to the realms of joy."

Drayton Thomas is known for his experiments with "book tests," which he developed and studied in great elaboration. Working with the medium Mrs. Osborne Leonard, he believed that he received many messages from his deceased father. In book tests, to eliminate telepathy between medium and sitter, the communicator is asked a question but instead of answering directly, mentions a certain page in a certain book on a shelf; when read, that page contains an appropriate answer to the question. In America, another famous mediumship was that of the Eddy Brothers of Vermont, whose specialty was materialization. They attracted crowds to their farmhouse, including Madame Blavatsky, an ardent Spiritualist at that time.

THE CAREER of Eusapia Paladino (1854-1933) was particularly important for she was the first physical medium to be investigated by a large number of scientific men, including Myers, Hyslop, Lodge, and Carrington. For over twenty-years Paladino sat with groups in

Europe and in America; an Italian woman of little education, she produced extraordinary levitations of objects and of her own body. She is believed to have had genuine mediumship but at the same time to have been guilty of frequent fraud. One report reads, "From an empty curtain I have seen hands and heads come forth, and behind the living curtain I have been seized by living fingers, the existence and position of the nails of which were perceptible."

Of course not all investigators were spiritualists. Mrs. Sidgwick, for instance, a famous founder of the British SPR, felt that "it is useless to speculate whether the phenomena are Spiritualistic in character . . . until the facts themselves have been established." But one "fearless champion of survival" was Sir Oliver Lodge, world-famous physicist. Beginning in 1893, he worked extensively with the mediums Mrs. Piper, Mrs. Leonard, and others.

The First World War saw a great upsurge of the movement, when as Conan Doyle put it, "into so many homes the Angel of Death entered suddenly." He felt that the spiritual world was "intermingling" to a greater degree than ever before, that dead soldiers appeared in their homes and also gave warnings of danger to their comrades. The early world became, he thought, much more susceptible at this time to the influence of the spirit.

SINCE the beginning of the twentieth century the movement has spread to all countries of the world; its membership is said to be most numerous in Brazil. Many organizations flourish, of which the central one is the International Spiritualist Federation, with editorial offices in London but with administrators who are citizens of all nations. It was founded in 1923 and concerns itself with three aspects: scientific, philosophic and spiritual. The ISF publishes the quarterly "Yours Fraternally;" The Spiritualist Association of Great Britain publishes "Psychic News." "Light" is produced by the College of Psychic Science in London, founded by Hewat McKenzie, well known for his success in training mediums. "Two Worlds" is another British newspaper, which has been coming out for seventy-three years. "The Spiritualist Banner" is the official organ of the Spiritualists' Lyceum Union and the Spiritualists' National Union of England.

In this country, the "Psychic Observer" speaks for a variety of groups, of which there are many, including the major one, The National Spiritual Association. Other American organizations are the General Assembly and the Spiritualist Episcopal.

In London the Charing Cross Spiritual Circle was the first experimental organization; in 1857 it was superceded by the London Spiritualist Union (later called the Association of Progressive Spiritualists). This group, incorporated in 1901, took as one of its chief objectives the repeal of the Witchcraft Act of 1735 and the amendment of the Vagrancy Act of 1924, both of which operated unfairly against mediums. After legal action and much pressure on the lawmakers, the Fraudulent Mediums Act was passed in 1951, achieving both purposes.

In France the number of Spiritualists was estimated in 1956 at 200,000, though this included a variety of groupings including the Theosophists, Rosicrucians, Meta-physicians, etc. There are no Spiritualist churches as understood in this country. There are federated spiritualistic societies, but no spiritualist hospitals, etc., since the law does not permit any but medical organizations to practice medicine. There is, however, no law forbidding the practice of mediumship. Among France's great leaders have been Allan Kardec, Camille Flammarion and Leon Denis.

Modern Spiritualism embraces many interests, though it is primarily a religious aspect. There are many summer camps like Lily Dale, which are in a sense transplanted churches led by the ministers.

There has been conflict with the orthodox Church of England, which took the form in 1937-39 of a systematic inquiry by a committee of ten, including the Dean of St. Paul's. According to Barbanell, "The most influential representatives signed a unanimous majority report . . . which broadly speaking, was favourable to Spiritualism." (p. 200) The report, he says, was never publicized, but did urge that the Church keep in touch with groups of spiritualists.

Spiritual healing is carried on by the ministers in many instances, and there are sanctuaries such as the one directed by the healer Harry Edwards in Surrey, England. On occasion there has been conflict with the orthodox healers, for instance, with the British Medical Associa-

tion. As for its relationship to research as such, interest has been expressed in cooperation with the fields of parapsychology and psychic research. The International Spiritualist Federation sponsors an international Congress held every three years in different world capitals; in 1960 it will emphasize specific problems related to the scientific aspect of spiritualism.

The importance of spiritualism's influence should not be underestimated. Modern parapsychology owes a debt to it in much the manner that chemistry is indebted to its ancestor alchemy and astronomy traces its beginnings to the astrologer's star-gazing.

The pioneers in psychic research, many of whom shared spiritualist beliefs, were among the first scholars to keep detailed records of allegedly supernormal happenings. These records, preserved in such major works as F. W. H. Myers's *Human Personality and Its Survival of Bodily Death,* provide the modern psychologist with documented cases of considerable psychological interest. Incidents of multiple personality, hallucinatory experiences, trance, possession, and religious ecstasy, as well as explorations into the meaning of sleep and the effects of hypnosis—all these were brought forward for the first time by spiritualistically-orientated scientists. Spiritualism also made the first efforts to probe the meaning of mediumship, telepathy, and the subconscious.

Through spiritualism's focus upon the psychic nature of illness, the idea of psychosomatic medicine was nurtured during a period of materialistically-directed medical research. In religion, spiritualism came to the aid of the orthodox faiths, under fire by evolutionists; first by suggesting a new way of regarding life and death (see "Alfred Russell Wallace: Scientific Enthusiast," page 95) and then by challenging the orthodox religious faiths to reconsider the question of human survival after death as a major part of their theological function.

No matter what fraud or naiveté was shown by the early spiritualists, they alone attempted to deal practically with many of the great questions of mankind. Spiritualism, particularly as it confronted life in the nineteenth century, assisted in breaking through the barriers which restricted a study of man's inner life.

There is a natural desire to explore the world beyond death, but the universe in which we live "has priority" in this life

THE ETHICS OF MEDIUMSHIP

Eileen J. Garrett

WHEN Prof. C. G. Jung lectured before the Society for Psychical Research in London on July 4, 1919, he chose as his subject "The Psychological Foundations of Belief in Spirits." During the more than four decades that have passed, Jung—whom Aldous Huxley has called the "Sage of Zurich"—has given much additional thought to the psychodynamics of spiritualism and mediumship. It was also the subject of a discussion that I was privileged to have with Prof. Jung at Ascona, a few years ago; it gave him the opportunity to check his impressions and ideas with someone whose lifework has centered around mediumship—and it gave me a chance to put many, many questions to Jung, most of which proved as puzzling to him as they were to me.

Whereas most men seem to become more set in their ways, and more conservative in their views as the years go by, Jung has happily remained ever-searching, ever-questioning. Thus, while he told his London audience in 1919 that he considered psychic phenomena

purely as "exteriorized effects of unconscious complexes," he is much less dogmatic today. In that early address to the S.P.R. Jung said that he saw "no proof whatever of the existence of real spirits, and until such proof is forthcoming I must regard this whole territory as an appendix to psychology." Today, however, as his London lecture is republished in *The Structure and Dynamics of the Psyche* (New York: Pantheon Books. 1960. $6.00, 596 pp.) Jung adds the following comments:

"After collecting psychological experiences from many people and many countries for fifty years, I no longer feel as certain as I did in 1919, when I wrote this sentence. To put it bluntly, I doubt whether an exclusively psychological approach can do justice to the phenomena in question. Not only the findings of parapsychology, but my own theoretical reflections, outlined in "On the Nature of the Psyche," have led me to certain postulates which touch on the realm of nuclear physics and the conception of the space-time continuum. This opens up the whole question of the transpsychic reality immediately underlying the psyche."

Jung boldly states the dilemma of modern science as it confronts apparent evidence of paranormal happenings. In all the intervening years, the possibility of man's survival of bodily death has failed to arouse widespread scientific curiosity. A set of dogmatic materialistically oriented explanations of the human condition remains the bible of physical and psychological sciences. Whatever research takes place —and the Parapsychology Foundation, Inc., of which I am the President, seeks to throw some light in this direction—is of necessity on a scale that is exceedingly small, compared with the magnitude of studies devoted to missiles, and the machines of war and destruction.

Prof. Jung's intellectual evolution, from youthful skepticism to serene uncertainty, sets a worthwhile example for all of us. Glancing over my own earlier writings, I note that in the conclusion of *Adventures in the Supernormal,* originally published about a quarter of a century ago, I wrote as follows: "If I say that I know that the dead survive, that communication with those who have gone beyond is possible and does occur, and that the human consciousness is capable of perception in other levels of experience, I know these things out

of my own knowledge and experience." Would I state this concept in the same manner today? Well, not exactly. I have seen and heard a good deal since I first put these words on paper. I would now be inclined to say that I have "been in receipt of communications that would suggest human survival and mediumistic contact between the living and the dead."

My increased caution in speaking of life after death is directly linked with a heightened appreciation of the responsibility which a sensitive, like myself, has to all those who ponder the great question of survival. This responsibility is two-fold: it concerns those who are bereaved, and who seek refuge or sustenance in communication with those who have died; and those who are sincerely concerned with the significance of mediumistic phenomena as a key to a fuller understanding of man's mind and world, his philosophy, religion and science.

I am not one who assumes that the gift of mediumship necessarily brings with it greater insight into the phenomena of that mediumship. For some ten years, in the 1920's, I underwent rigorous training as a sensitive, under the guidance of Hewat McKenzie, who maintained the British College of Psychic Science. He was a strict disciplinarian and discouraged excessive curiosity on the part of mediums. McKenzie did not discourage social contact between mediums and sitters; he tried to screen out all information that might, through the medium's conscious or unconscious knowledge, seep into trance communications. I remember how McKenzie, as well as Sir Oliver Lodge, the Nobel Prize winning physicist and pioneer psychic researcher, cautioned me against devoting myself to any study of their writings. Although they were firmly convinced of the reality of the phenomena, as scientists they instinctively understood the danger to the medium whose "homework" might include the study of spiritualist concepts. Such a medium might well give back to the inquirer his own beliefs in an unconscious effort to be obliging. This is what psychologists now call "doctrinal compliance," when they refer to a patient's efforts to please the therapist by a too willing acceptance of specific psychological dogma. While I used to rebel on occasion, against McKenzie's restrictive regimen, I nevertheless recognized,

even then, that mediumship requires special attitudes and codes of behavior.

Thus, when I speak of the ethics of mediumship, I do so with a high regard for the principles that McKenzie and other researchers expressed and translated into action. There is no question, and I feel sure that advanced psychologists will bear me out, that the death of a friend or a close relative leaves a person particularly wide open to a variety of impressions and reactions. For weeks and months, this great personal loss throws its shadow over the individual's existence: he may teeter between psychological withdrawal and escape; he may suffer spiritual damage or achieve a higher level of understanding of the relationship between life and death.

He may then seek the comfort and encouragement he used to get from this person's presence and advice. But such seance room encounters are charged with psychological elements that are simply not present in everyday meetings. For a living person to speak to the departed is, no matter what, quite different from a ordinary conversation. We know that even things said over the telephone, and even more so in letters, may carry weight that they would not have in a face-to-face conversation.

Therefore, everything that the medium apparently communicates from a discarnate entity is given pseudo-omnipotent qualities by the person who receives it. Add to this the fact that the sitter has most likely suffered a loss which has created a great emotional void, a fierce hunger for reassurance, and you have a constellation that calls for extreme responsibility. Of this, the medium must be conscious. Yet, she must remain detached, she must resist being caught up in a whirlpool of sentiment, she must not let herself be pressured into "producing" phenomena, if only "for the good" of the bereaved person. That way lies disaster.

Too many inquirers are unable to control their desire to impose their will upon the medium, and it is here that the medium must also know strength. Surely, the role which spiritualism willingly assigns to the medium, as the high priestess of a body of truth, has sorely tempted many sensitives who have tired of the open hostility of the scientific world. The need for approval is common to all mankind, whether

sensitive or not. To insist that the medium exhibit a strength of character which the non-sensitive is not required to demonstrate, might seem too strict an injunction. Yet, *this must be the case,* if the medium wishes to develop his or her abilities to the fullest.

MUCH of the fraudulent production of phenomena is due to the excessive demands of inquirers and to the essential passivity of mediums. While we know very little about the psychodynamics of mediumship, we do know that the trance state, especially, is a passive one; the medium in trance is subject to influences akin to those of a person in an hypnotic state. It is therefore easy to understand that a person or group of persons almost ruthlessly eager for "something," for a "good piece of evidence," or simply for just another chat with "Mother," will create pressures that a medium may well be unable to resist—and thus, consciously or unconsciously creates phenomena, custom-made, as it were.

This situation is disastrous for everyone concerned. Particularly where money changes hands, where a medium may be financially dependent upon the "success," so called, of her sittings, upon the satisfaction of the "customers," greed and fear are likely to take over. At the British College of Psychic Science, there was no financial contact between mediums and sitters; there was no need for a medium to "sing for her supper." Today, much of the flummary that goes on inside seance rooms is due to the fact that money changes hands, whether it be called a fee or a "love offering."

There is no question whatever that gifted mediums are capable of setting up psychological defenses that will prevent them from providing "evidence" where none exists. But it is necessary, I think, to point out without equivocation that public pressure for "results" is probably the singly most destructive factor in mediumistic phenomena. We hear, over and over again, of seances that are clearly rigged, that smack of cheap stage magic, collusion, and fakery. But who ever stops to think just where the guilt lies? I feel that the public must finally bear the greater part of this burden.

We have, in recent years, experienced an avalanche of books that cater to selfishness in religious observances. Books with such titles as

Pray Your Way to Success, are indications of a spiritual illness from which this era suffers. When a man or woman comes to a medium, wishing to speak to an entity, only too often there are questions that refer to the purchase or sale of property, to inheritances and other material matters. Thus the greed which the sitter brings with him to the sitting may in turn infect the medium, creating an atmosphere which results in false phenomena.

But as long as the public does not change its attitude, it is up to the mediums themselves to adhere to an ethical code, such as Hewat McKenzie preached and practiced.

THE MEDIUM will do well to withdraw herself from the ideas thrown out by the inquirer; she must regard herself as a mechanism, clear and simple, through which ideas flow. This will happen only when she takes little notice of the inquirer, but puts herself into a receptive mood. This is a mood that does not seek to prove things but accepts the flow of events and ideas to be perceived and known.

If the medium allows herself to be thus used, things will happen of themselves—a technique old as wisdom itself, modern as Zen. One allows the feminine or perceptive principle of the unconscious to emerge and thus one is not swamped by the demanding consciousness of the self or the inquirer. This instructive feminine element is, according to Jung, the common property of all mankind. It cannot be coerced, it must be respected and nurtured.

Thus, if the medium respects herself, she does not hurry this process, the unconscious will of itself converges to produce an insight valuable in all shades of one's own life experience, and of a necessity it provides the mirror in which the spiritual sustenance reveals itself to bring release from self-consciousness, to strengthen the inner will of the being, and to finally aid others to sustain themselves.

I believe that mediumship need not be a breaking-down of the personality, but a state of wholeness. Thus does the secret of the integrated personality become at once an alertness that permits the self to be in step with the world of events. But it must also be passive enough to allow things to happen from within and at the same time to be capable of feeling, thought and action. One must learn to

achieve passivity and calm. One represses nothing but permits the self to reveal itself in wholeness. One accepts the positive and negative sides of one's own nature to distinguish them and so set free within the self the permanent essence of personality.

I am often asked what is the state of mind in which one is most able to function as a sensitive. I believe that the beginnings of this state lie in the development of an inner calm which is free from distraction or desire. The slightest effort to conciously produce evidence will inhibit this condition. What is needed is a unique contemplation, one in which a perfect union of the senses occurs, creating an inner freedom in which the mind is alive to its inner promptings as well as the outer scene which confronts it. It is quite the opposite of the Eastern view of contemplation which demands the withdrawal and isolation of the mind from all objects and persons. In mediumship the goal is not only to be at one with oneself, but with all else in the universe.

It may seem paradoxical that on one hand we call for a development of passivity in the sensitive, and on the other, we ask for the exercising of all her willpower and drive. But the passivity we speak of is the product of this drive; an experience and alertness which can only result from an effort of will. A medium without this strength endangers all that is precious in her sensitivity. In mediumship, metaphysics and ethics must work in total harmony. A medium who is no longer the custodian of her gift may soon find herself both the exploiter and the exploited. To experience the mediumistic state, feeling being fused into a means whereby veridical messages are relayed, is no simple matter. The medium has been rightly called an "instrument" through which communication flows. Like any other rare instrument, from the opera singer's voice to the athlete's body, it must be kept in excellent repair, guarded vigilantly against those uses and abuses which might impair its true performance.

In conclusion, I would like to stress the one ethical problem of interpersonal relations which I regard as the major danger area in mediumistic activities. That is the tendency of enthusiastic sitters to regard the medium as priest or priestess. This of course has happened in primitive societies throughout history, but our highly complicated

modern world and the nature of contemporary mediumship, which is not incorporated into our major religious beliefs, forbids such an attitude towards mediumship. The tendency to do so remains, however, based on the feeling that the medium has somehow absorbed, and represents, the wisdom—whether real or imagined—of the "other world." But, quite often, in daily life, the medium is a quite ordinary person—sometimes bewildered and overwhelmed by the enthusiams of the would-be followers.

Some mediums are personally attractive men or women, and these human qualities help to compound the confusion. A bereaved widower, who believes that his deceased and beloved wife speaks through a female medium, may find himself in a tragic dilemma, unable to separate the personalities that he appears to confront. Mediums who combine pseudo-religious pomp and circumstance with their messages are, in fact, encouraging a cult of personal followers.

Such a relationship can do damage in both directions: toward the self-evaluation of the medium, and with regard to the attitude of the inquirers or followers. In any event, extremes of attachment are likely to result. Above all, the overdependence of sitters on mediums and communicators which often occurs, must be avoided at all costs. Communication with the "other world" may well become a substitute for living in this world. Understanding that this world, in which we live, has priority in this existence, is at the core of mediumistic ethics.

The haunted world of the ancients imagined powerful spirits behind the thrones of its reigning Chinese and Roman Emperors

BEGINNINGS OF FAITH

Stanton Coblentz

IN THE HEART of the primitive Brazilian Matto Grosso, according to the American world-traveler Harry B. Wright in his book, *Witness to Witchcraft,* a young mother was close to death in childbirth. Her pulse was exceedingly weak; she lay still except for occasional spasms, her face racked with the labors of exhausting hours. In a modern delivery hospital, all the resources of science would have been deemed necessary in an effort, possibly unsuccessful, to save her life.

Instead of scientific practitioners, however, she had only the witch-doctor Pimento. His instruments were a piece of snakeskin, a strangely shaped stick, some leaves, and a rattle. And his technique was to chant certain phrases, which told the woman of the departure of one of her spirits, his conversations with it, and his efforts to recover it. Still chanting monotonously, he promised that at the proper time he would bring it back into her body. The patient's face, as she listened, gradually became peaceful; her pulse grew stronger; and finally, with the aid of one of the waiting women, the delivery was successful, and both mother and baby were soon normal and healthy.

Though a modern psychologist might say that Pimento had accomplished the cure by the power of suggestion, probably the most important point here is that the belief in spirits had made the suggestion possible. And in this we find something typical of the primitive world, and in fact of most of the pre-scientific civilized world. It is a well-known fact that for a great majority of peoples, from the simple tribesman of Borneo to our own medieval and early modern ancestors, the world has been interpenetrated with spirits. And these spirits have often been more important than living men in controlling life and molding religion.

The belief that there are spirits behind everything in nature, or *animism* as it is often called, was to be seen in a typical form in early Peru, where it was thought that everything from a tree to a mountain had a spiritual counterpart, to which prayers and sacrifices might be offered. The same view, according to the anthropologist Rafael Karsten in his book *The Civilization of the South American Indians,* appears in a somewhat different form among more primitive South American Indians, who recognize one kind of soul in all things—men, animals, plants, or rocks—and which is "believed to direct the animals and animate the plants."

Such beliefs, which are almost universal, can have strange effects. Take the case of the New Guinea natives who, as reported in J. H. Holmes' *In Primitive New Guinea,* attributed all pains and sicknesses to an evil spirit or *imunu,* whether the malady took the form of a fever, a boil, or a sprained ankle. From such a view, it is but a short step to the belief that the evil spirit has been sent by some human being—a sorcerer or a witch; and once this idea has taken root, we may have a reign of terror leading to ruthless persecution of the alleged witches.

On a somewhat higher plane, we have a veneration of medicine-men, who alone are supposed to be able to deal with the spirits for the general good. It is well known that many uncivilized tribes have no chiefs, but merely medicine-men; and it is equally well known that the earliest chiefs developed from medicine-men. In many regions, such as Australia, Madagascar, and Liberia, the medicine-man and the chief are the same; among some American Indians, such as the

Dakotas, the chief leading a war party was always a medicine-man. And among more advanced peoples such as the ancient Sumerians, the Assyrians, and the Incas, we see a further stage, in which the medicine-man has become a priest, and a priest rules the state. Thus the belief in spirits has become the most important religious, and likewise, the most important political force in the community.

When a belief in spirits is prominent, there will be many attempted means of communication with the unseen. In some cases, contact in dreams will be thought to suffice; and thus we have instances of men doing precisely what they suppose the spirits in dreams have directed them to do, even to cutting the society of a former friend or selecting a mate, or (as among the Iroquois) to disobeying the commands of a chief, or to murdering a man whom the dream has singled out for them to kill.

Sometimes the supposed spirit contact comes unsought during waking hours. An instance is given us by William Mariner, who in 1827 published an account of his experiences with the natives of the Tonga Islands of the South Pacific. Toogoo Ahoo, the king, had been assassinated; and his successor Finow professed himself to be in occasional contact with Ahoo's spirit. And how, Mariner asked the new king, did he feel when this happened? It was hard to describe his feeling, was the answer, but he "felt himself all over in a glow of heat, and quite restless and uncomfortable, and did not feel his own personal identity as it were, but seemed to have a mind different from his own natural mind."

Mariner next wanted to know how the king knew that the visitant was the spirit of Toogoo Ahoo. But this question struck Finow as beneath contempt. "There's a fool!" he answered. "How can I tell you *how* I knew it; I felt and knew it was so by a kind of consciousness; my *mind* told me that it was Togoo Ahoo."

If this explanation would not suffice for a skeptical modern, it was all-sufficient for the simple king of Tonga. Here again the supposed spirit-contact was evidently involuntary. But there are, on the contrary, many cases in which spirit-contact is deliberately solicited.

Some of the simplest of such cases are to be seen among certain American Indians, who have systematically wooed spirit-induced visions. Robert H. Lowie, an American anthropologist who spent much time among the Crow Indians, has thus summarized (in his *Primitive Religion*) the situation among these peoples: "To become great, to make much of success in any of life's critical situations, one must gain the blessing of some supernatural power. A few favored persons were lucky enough to be visited by the spirits in their sleep or in some other way that involved no effort; but the majority had to earn their vision through pain and hardship."

The procedure would be the same whether one were a warrior craving success on the battlefield, a lover longing for fulfillment with his beloved, or a bereaved man hungering for vengeance on a slayer. The seeker of visions must go forth in the wilderness, preferably to a mountaintop; he must wear no clothing except a breechclout, and a buffalo robe to cover him at night; he must do without food and drink for four days or more; he must usually torment his own flesh (even hacking off part of a finger of his left hand), and he must pass his time wailing and invoking the unseen. And the unseen, it was believed, would usually come, and bless the percipient with a vision.

But if a man claimed to have had a vision, its validity could be tested only by his practical success. An example is provided by one, Sore-tail, who before his vision was the poorest of his tribe, lacking even a horse, but after the vision became a veritable plutocrat, and owned from seventy to a hundred horses.

AMONG MANY other peoples, the spirits of the dead have been sought occasionally for their own sakes, more often for expected benefits, and sometimes in order to avert misfortune. The early Romans, for example, had feast-days, such as the *Parentalia,* lasting from the 13th to the 22nd of February, when families would devote themselves to the dead, visiting the ancestral tombs with offerings of roses and violets, milk, oil, and honey, and asking their forebears to share in a simple family repast.

But the Romans, at the same time, had festivals of a grimmer nature. One such was the *Compitalia,* when, it was thought, the

ghosts wandered about with the idea of making off with living men and women; in order to deceive the phantoms, who must have been considered very dull-witted, effigies were hung at the door of every house in Rome, one to represent each inhabitant.

At the feast of the *Lemuria,* the Roman ghosts were thought to revisit their old haunts. On the 9th, 11th, and 13th of May, the paterfamilias would do his best to rid the house of the shades; he would arise at midnight, and walk through the house barefooted, snapping his fingers and tossing black beans over his shoulders. "With these beans I redeem myself and mine!" he would cry. Nine times in all he would make this announcement. "With these beans I redeem myself and mine!" And after various other ceremonies, which included the sounding of a bronze bell, he would cry, "Ghosts of my ancestors, go hence! Ghosts of my ancestors, go hence!" It is to be presumed that the ghosts would heed and vanish.

Here, though the eerie visitants were unwanted, we have an approach to the ancestor worship which has been so prominent in China and Japan. In the Shinto belief, which populated the world with several degrees of spirits, we have some marked resemblances to the old Roman views. And something similar is true of the Chinese conceptions, which are evident in this translation (in J. Legge's *Religions of China*), from the *Shu-king,* a book of Chinese poetry several thousand years old: "The spirits come, but when and where No one beforehand can declare. Therefore we should not spirits slight, But ever live as in their sight."

The idea here is that you can never know when some spirit may not be nudging your elbow or peeping over your shoulder. Therefore you had better be on your good behavior, and not neglect the needs or desires of the phantoms. Here, then, is the basis of ancestor worship: not only the belief in ghosts, but the fear of ghosts and their vengeance, leading one to propitiate them in all possible ways. Love and reverence, though important in Chinese ancestor worship, seem to have appeared only after terror had been subdued.

But even when love and reverence did exist, the devotee might expect important benefits from the deceased. We see this in such a case as that of the Duke of Chou, who besought a favor of his

ancestors: that his brother King Wu be saved from a critical illness, and he himself be struck instead (happily, one can report that the suppliant was spared, while his brother recovered). Another case, in a similar vein, is that of the Emperor P'an-Kong, who took an appeal to the court of heaven against the opposition of powerful ministers, and particularly entreated aid from his celebrated ancestor T'ang the Successful, as well as from the progenitors of the rebellious officials. These mighty ghosts, he informed his refractory underlings, would take vengeance for their disobedience.

In this case it may be a little difficult to draw a line between ghosts and gods. And this leads us toward the important conclusion that the two were often one in the minds of their worshippers, and that the belief in ghosts, therefore, appears to have been a chief factor of the faith in gods, and, consequently, a cornerstone of early religion.

A further stage is that in which there is a deliberate attempt not only to send messages to the spirits, but to receive messages from them. We have seen this in the case of the visions of the Crow Indians, but such visions were sought only rarely and under exceptional conditions. A much less difficult case of communication is reported by the Rev. Canon Henry Callaway in regard to the primitive Amazula tribesmen, whose diviners believed that they heard the spirits speaking to them by whistling, and answered as they would a living man, and exchanged questions with them, and were made by them to understand all that they said.

On a more developed level, many peoples have evolved systematic cults of spirit communication. Take, once more, the Chinese, whose spiritualistic practices have not been far from those of the west. There was, for example, a sort of automatic writing, or, rather, a parallel to the ouija-board and the planchette. An instrument, known as the *chi* was composed of two long branches and a short one, the longer sticks being held by two persons, while the short one wrote of its own accord, telling what it was that animated it and where the spirit came from, and perhaps giving information about the spirit's earth-life, and adding advice or warnings. It may be significant, however, that sometimes the results were mere jumbles of words, which were ascribed to evil beings.

Likewise, the Chinese had mediums or *wu,* usually women, who would go into trance in the effort to communicate with deceased kinsmen. These psychics, like some of our own sensitives, have been accredited with clairvoyant powers, with the gift of foretelling the future, and on occasion with the ability to produce notable literature, as in the case of a girl of the eleventh century, whose works have long circulated under the title of *Collected Works of the Female Immortal.*

One of the most famous cases of mediumship occurs in the Old Testament: the visit by Saul to the so-called Witch of Endor in an attempt to consult the spirit of Samuel—whom we are told, he actually did contact, receiving the dire prophecy that he and his sons would die next day. And this prediction was duly fulfilled.

But this incident, obviously, is less important for itself than for the proof it affords of a cult of the dead in ancient Palestine, and a belief in the possibility of spirit communication.

Turning back to the American Indians, we likewise find the existence of mediumship. Indeed, the medium was so prominent, and so closely resembled his kindred in other lands, that the celebrated anthropologist E. B. Tylor could state that if an American Indian were to be present at a seance in London, he would feel entirely at home.

BUT PERHAPS nowhere has the medium had a more important role than in the primitive tribes of northeast Asia. Among the Yakuts and the Tungus, the Chukchis and other peoples of Siberia, many of them nomads living in felt tents or crude wooden villages, the spiritual intermediary or shaman is a leading functionary, and may be the first man in the village, as well as its religious teacher. And this is only to be expected of one who, it is believed, can move through all the realms of nature: the upper one, of good spirits and light; the middle one, of men and earth-spirits; and the lower one, of demons and night. The shaman can, according to the popular view, call the spirits to him, and directly learn their desires; he can drive off disease demons, or recover the souls of persons who have perhaps lost them during illness, when they have been captured by evil spirits in the lower regions. But his most striking duties are connected with seances.

These are spectacular affairs. The shaman makes an imposing sight, with his cap and mask, and his decorated coat of goatskin or deerskin, reaching down to his knees in front, and brushing the ground behind. The people are all gathered to receive him in a hut or tent, or (in the case of the Eskimos) perhaps in an igloo; but before summoning the spirits, he proceeds in the manner of many western mediums by putting out the lights. Then he begins to sing, and beats his drum; and after a time, other sounds break out, which the shaman attributes to the spirits. There may, in fact, seem to be a number of spirit voices speaking all at once, while the singing and drum-beating continue, with a mixture of animal sounds, foreign tongues, and more intelligible messages, until after a time the spirits speak their last word, the commotion dies down, and the lights are restored.

Some seances, however, are conducted in full view, and in these the medium may perform wild dances, as if engaged in heated conferences or fights with the spirits, while himself seeming entranced. Sometimes, foaming at the mouth, he becomes so furious that the spectators must tie him with leather thongs. But after a while, having completed his supposed adventures in the spirit realm, he becomes composed again, and tells what he has learned.

Admittedly, in all this, there is a large element of showmanship. And yet it is clear that the performance would not be possible without a background of belief, not only in the audience but in the shaman himself. Shamanism among the Siberian tribes, and wherever it occurs, is a leading institution precisely because of the deep substratum of faith in spirits and the possibility of spirit communication.

We must not overlook, in conclusion, the great similarities in beliefs and practices throughout the world regardless of external trappings. The rude Koryaks or Gilyaks of Siberia, the Polynesians whose prophets go into frenzies when believing themselves possessed by gods, the Zande witch-doctors who work themselves up into transports while acting as diviners, the American Indians, the Chinese, and the modern trance mediums have all so much in common beneath their superficial differences that we cannot help wondering if all the resemblances can be due to chance. But let us not overlook the possibility of a similar cause working behind them, leading inevitably to similar results.

Tenth Century Oriental culture was formal and sophisticated; in The Tale of Genji the importance of mediums was discussed

ANCIENT ROOTS OF JAPANESE MEDIUMSHIP

Sherman Yellen

THE BIRTH of modern spiritualism—with mediums and spirit messages—is said to have begun with the Fox sisters, those three young women of Arcadia, New York, who began their psychic careers in 1848. We still may not realize how much our view of mediumship is influenced by a nostalgia for the world of the Fox sisters, with its overstuffed sofas, romantic naiveté, evangelical utterances, and candlelit rooms. Indeed, for many social historians, mediumship is viewed as a phenomena which originated with America's pre-Civil War innocence.

A short review of the facts, however, disputes this view. Browsing in second-hand bookshops or library archives, one may unearth such volumes as *Narrative of Four Conferences between the Ghost of Mr. Maxwell and The Rev. Mr. Ogilivie, Minister of Innerwick, London, 1808.* These accounts of communication between the living and the dead, influenced by popular Swedenborgian doctrine, reveal a strong interest and belief in spirit communication prior to the heyday of the Fox sisters. If we pursue the subject we are sent back further and deeper into the past, to Ancient Greece and the Delphic Oracles, to

Egypt and its priesthood, until finally we enter the shadowy land of pre-history. Thus the concept of mediumship as something "Made in U.S.A.," shipped, in the middle of the nineteenth century, throughout the world, and preserved today as a cherished antique by cultist spiritualists, fails to stand up.

The work of the anthropologists, who examine mediumship as part of the institutions and myths of primitive mankind, suggest the beginnings of mediumship, but do not tell the whole story. Through their studies of primitive society, we come to understand how man, wishing to placate and use the power of a world filled with "spirits," created the medium in order to control that world. In examining American nineteenth century interest in mediumship, the anthropologist might conclude that, in the 1840's, this country was still a relatively primitive society, close to the earth, and thereby a society which had many of the drives and needs of the primitive aboriginal. But anthropology, a science which modern man needs in order to understand his origins, cannot take us much further. It fails to explain why psychic phenomena, such as mediumship, can retain its hold upon a people long after they have advanced from the culturally primitive state.

Indeed, some of the most sophisticated societies yet developed, have retained their interest and belief in the power of mediumship. An excellent example of this is Japan. A brief study of Japanese mediumship reveals that psychic phenomena do not need a primitive psychology in order to flourish. They need not be inherited from a superior culture, to cross borders and span eons of time, in order to take root. Mediumship, as evidenced in Japan, may well be part of what Kenneth Rexroth has termed one of the "great rhythms of life," (TOMORROW, Vol. 8, No. 2), developing from the basic needs of the primitive culture, but keeping pace with that culture as it grows.

Japan was isolated from the Western world from the middle of the seventeenth century to the beginning of the nineteenth through a rigorously enforced policy of seclusion. In examining the mediumistic phenomena which developed there, one cannot suggest that Japanese mediumship owes its form to a superior culture. It is almost exclusively Japanese in character; an integral part of its island society.

The familiar pattern of mediumship, known to the anthropologist, is easily seen in Japan. It began in the most primitive moment of Japanese history, as part of the animistic Shinto faith. This early Shintoism was a mixture of nature and ancestor worship, which strangely enough, did not entertain any theory about the future life or impose any code of moral duties upon its practitioners. With its "let your conscience be your guide" philosophy, it provided for the needs of a primitive society that would not accept a too rigid doctrine of behaviour. Spirit possession was known, and often attributed to the work of demonic animals, such as the fox, which was thought to be endowed with almost unlimited ability to delude mankind.

AS JAPANESE SOCIETY developed, however, Shintoism could not survive in its early form. By the tenth century, less than three hundred years after Buddhism was introduced, the old Shinto gods had entered the Buddhist pantheon, and Buddhism, with its reassurance of a future state and superior ethical doctrine—providing for the effects of earthly human behavior upon a future life—became the predominant Japanese religion. It was, however, a Buddhism which allied itself to the old Shintoism, in a faith called *Ryubo-Shinto.* Although various branches of Buddhist belief developed, it is this *Ryubo-Shinto* which may well have encouraged the growth of Japanese mediumship in its highest forms.

Mediumship, one may assume, needs a rational doctrine of the hereafter to shape its force. Buddhism provided this doctrine. However, meditation, the main psychic discipline of many other forms of Buddhism, did not satisfy the needs of its Japanese practitioners. They maintained the old native belief that death transforms the individual into a disembodied state. The discarnate soul inhabits a world of darkness and possesses the power to bring joy or sorrow to the living—the belief which encouraged Japanese ancestor worship. Blended with this was the idea of Karma—Buddha's explanation of the consequences of our acts in this life upon our next incarnation. Mediumship provided a way of proving that Buddhist doctrine, used in *Ryubo-Shinto,* was both correct and provable.

Was this a "sophisticated society," or a medieval, tenth century world? Fortunately, the great work of Japanese literature of this period, *The Tale of Genji,* answers that question conclusively. This tenth century novel, written by a court noblewoman, Lady Murasaki, preserves for us the life of her time. It is perhaps idealized, as all great art idealizes its subject; but, despite this, it remains a majestic document attesting to the high level of civilization which the Japanese had reached during this period. The novel is devoted to portraying the idealized court life of an amorous prince, Genji, under the inexorable pressures of time. The minutest details of life are recorded, depicting a people who had evolved all aspects of their life into the ceremonial pursuit of art, love, and living. The psychic side of this life is not ignored. Perhaps no work of literature, with the exception of Marcel Proust's *Remembrance of Things Past,* has ever depicted the life of a complicated society with such evocative skill and subtlety. In the work of Lady Murasaki, as in Proust, emotions are credited with a power and a reality unknown outside of modern psychological doctrine. In discussing the psychic world of Lady Murasaki, it is well to realize that love, hate, and all passions, are respected as forces which influence both the living and the dead—the animate and inanimate.

The passage which is offered below comes mid-way in this long novel, which runs to 1,135 pages in its British edition. Prince Genji has in the past neglected, and at times ridiculed, the love which the Lady Rokujo has felt for him. Rokujo, long dead, avenges this dishonor by "possessing" the body of Genji's greatest love, Murasaki. Murasaki (the author chose her own name for the heroine) lies dying. The priests have been unable to aid her with their prayers and the court physicians have failed with their medicine. A medium is brought to her bedside to discover the source of her illness.

"Perhaps the sight of so deep a sorrow touched even Buddha's heart; be that as it may, signs of a definite possession—the first that had been visible for many months—now became manifest in the patient, and the exorcists were soon able to transfer the possessing spirit to the body of a small boy whom they had brought with them to act as a medium. While, through this boy's mouth, the spirit railed

against the priests who had forced it to do their bidding, Murasaki gradually regained consciousness, and it was with mingled feelings of joy and horror that he [Prince Gengi] watched on one hand her slow recovery and on the other the ravings and contortions of the boy. At last, subdued to reason by the spells and passes of the exorcists, the spirit, still speaking through the boy's mouth said quietly: 'Let everyone save Prince Genji leave the room . . .' " [The spirit then expressed its anger with the exordism rites.] "The hair stood upright on the boy medium's head, while at the same time huge tears trickled down his cheeks."

Genji now realizes that the possessing demon may well be Rokujo —a dead, long ago love whom he had injured through his preference for other women, and who, in retaliation, exercised her jealous and evil influence over various incidents in his life. The Prince now wishes to have this impression confirmed.

"He took the medium by the hand, and leading him to a safe distance from Murasaki's bed, he said: 'Give me some proof. . . . Speak of something that I shall remember, but no one else could possibly know about. Then I shall believe that you are she. But not till then; for fox-spirit and the like often cause great harm in passing themselves off as the spirits of our dead friends, and I must be on my guard.' When Genji spoke thus, the medium was shaken with a violent sobbing. At last a voice sounded amid the sobs, and though distorted by anguish, it was, past all denying, the proud, passionate, voice of Rokujo."

The voice of his former love reproaches him for his past life, and explains her present actions by saying, "Do not think that, even in outer space, I have ever for a moment been ignorant of what was passing here on earth. . . . Nothing, not one thought nor feeling have I brought with me unaltered into the world of death, save this insensate passion, that even on earth made my own nature loathsome and despicable to me. Rage, jealousy, hatred—they alone cling to my soul and drag it back each moment closer to earth."

She now reproaches him for his cruelties to her while she was alive, his insults and his neglect. But she suffers, because she is obliged to harm the innocent Murasaki.

"Never before have I done harm to those on earth, but now—Listen! If you think I have any desire to prey upon this woman on this bed, you are wrong. I want to leave her, to leave you all. . . ." Rokujo tells him he must end the spells and incantations, and replace them with prayers for her soul.

HOW VERY SIMILAR is this mediumistic material to the known records of western, direct voice, mediums! Genji's request for proofs, Rokujo's belief that it is experience in the past that forces her to plague the living with her presence—all this, might well have come from a modern seance. But although the resemblances are there, the differences are important. Finding the universals of mediumship is not enough, for much can be learned by examining its uniquely Japanese manifestations.

Returning to Shinto-inspired mediumistic rites, we may see how, even in the evocation of the dead, ritual and ceremony were used to bring order to life. The mediumistic seance in Japanese was not left in the hands of the "inspired." Contact with the spirits of the dead was too important to be made by the unschooled mystic. Instead, training was required. Such training is described by the late, nineteenth century Japanese scholar, Percival Lowell, in his book, *Occult Japan, or the Way of the Gods* (London, 1894). Lowell often took a wry view of the psychic endeavors of the Japanese, a view which may well have been inspired by his nineteenth century belief in the superiority of European culture. He offers us, nevertheless, a record of the training of a medium, as it existed in a Japan still relatively free of Western influences. He writes of the school for mediums which he visited—the Kwancho Kindergarten—and of the rigid training there, which resulted in the development of adept trance mediums. Child mediums, such as the one Lady Murasaki presents in the *Tale of Genji,* were no doubt the product of such age-old disciplines. Lowell writes:

"This history of a boy about ten and a half years old whom I was privileged to observe in the course of his divine education will give some idea of the laboriousness of the process. He began practicing to be possessed on July 17; that is he was then first set in the

nakaza's seat, and the gohei wand put into his hands while he shut his eyes and tried to make his mind as blank as possible. This performance he went through five times every day from that time on, twice in the morning and three times at night. It was at the end of August when the god at last descended and possessed him. At first the god did nothing but brandish the gohei wand. Gradually he learned to grunt. When I first saw the boy in the latter part of September, the god had got far enough long to grunt quite imposingly. I saw him again on October 28. The sounds had taken on some form. He could then articulate. . . . By the middle of November, I was told, he would speak distinctly."

Lowell goes on to describe the years of training which follow. Although he was unsympathetic to the phenomena, he concluded: "The conventional character of the actions of the entranced is of course no sign of shamming. To mistake such for fraud is to be one's own dupe. His actions are but the unconscious assimilation of precedent become stereotyped into trance habit, just as artless a thing as any every-day habit."

WHAT SEEMS important here is that mediumship was an "'everyday" habit in Japan, and as such, it was not viewed as a strange and frightening practice to be distrusted and condemned. Having incorporated it into understandable rituals, people sought out the medium as the person most likely to give valuable information about their problems, ills, and lives.

Because of such training schools as the Kwancho Kindergarten, and the period of purification required by tradition for the practice of mediumship, the ethics of the medium were rarely questioned. The ceremony might take place in either a temple or an ordinary house. Important symbols of consecration, the gohei, were used in evoking the spirit. Gohei may take the form of a pendant, or be affixed to a wand symbolizing the Shintai or god-body. It was used to ward off evil influences.

The medium, called the *nakaza,* though seated in the midst of the ceremony, is not the one who presides over it. This function is performed by the *maeza,* who is extremely important in the execution

of the rites. It is the *maeza* who builds the magical pyre in a brass bowl, in which he places strips of paper, containing characters and effigies of the disease or problem for which the spirit or ancestor's aid is invoked. With a clapping of hands the gods are called to attention. Chants are intoned, pilgrim bells are rung, all while the fire slowly burns itself out. The strips of paper, placed in a deliberate, symbolic form, are then touched by the gohei wand.

The chanting increases, the medium closes his eyes, and into his hands, the *maeza* thrusts the wand. Now the time has come for the appearance of the god, who makes his presence known, first through the violent shaking of the wand, and then through the quivering of the medium's body. Through the medium, the god announces himself and undertakes the answering of the petitions of those present. The ceremony is finally concluded with a prayer and the medium is awakened from trance by the *maeza,* who massages his limbs out of their rigid condition and may, in fact, beat the medium's back to shock him out of the cataleptic state.

Will such mediumship survive the twentieth century? Stanton Coblentz, writing in the Winter, 1960 issue of TOMORROW ("Japan's Psychic Heritage") contends that in "remote districts, the faith in psychic realities will certainly continue to persist," while in the industrialized and more westernized areas the unmystical attitude may win out.

The answer to the survival of mediumship in twentieth century Japan may perhaps be found in modern Japanese literature. Ryunosuke Akutagawa, Japan's most renowned modern writer, lived through the great cultural upheaval of the 1920's. Then, as now, it was a period of social unrest, with ideological as well as economic changes. Akutagawa was a man of his time, a "realist," who was somewhat antagonistic toward nature. But he still loved the ancient ghosts and spirits, though he refused to believe in their existence. In his most famous story, "In a Grove," from which the prize winning film, *Rashomon,* was made, Akutagawa presents a historical tale of a couple accosted by an bandit; the wife is violated and the husband killed. All the principal characters in the story present their version of the incident and when all the versions vary so

greatly the author's point of view is clearly developed: the truth is always relative. Nevertheless, it is the husband's version of the incident, told through a medium, which ends the story. It is the medium who, finally, is given the greatest authority, whose version, we may infer, comes closest to the ever elusive truth.

If Akutagawa, agnostic and modern that he was, was unable to abandon his belief in mediumship, is it possible that the Japanese of today will find it any easier to cast off their ancient beliefs?

The respect for family, for ancestors, for roots, traits which have marked Japanese character from its earliest days, is closely allied with Japan's mediumistic beliefs. As long as memory of the dead is revered, the Japanese will seek out ways to contact them. However, if Japan loses its national character, if the power plant, the electric light, and the Marxist promise of heaven on earth, make too strong an inroad upon the former ways—as in China—then the gohei wand and the *nakaza* will, no doubt, disappear from the scene. Such a Japan will not merely lose its picture post-card charms, but may well forfeit its most effective means of warding off psychic ills.

At the heart of every traditional faith is its psychic source, with visions, prophecy, miracles and spirit aid for believers

"EVER THE PSYCHIC STREAM..."

Marcus Bach

ALL major religions are islands in the psychic stream. The same waters wash against their shores, the same currents fashion them, the same phenomena attract their people. The basis of all great religions is intercommunication with Cosmic Spirt.

An awareness of the psychic break-through which created religions ages ago, may be the force by which they can be reunited in our time, for each claims for itself a common truth: divine revelation through men in tune with the infinite.

In its broadest sense spiritualism or spiritism means research and discovery in the general field of survival. In a more restricted meaning it refers exclusively to communication with the living dead. As such it has been roundly condemned by many modern religionists, encouraged by some and recognized by all. In fact, from the earliest animistic priest to the most modern medium, the bold journey into psychism is as tantalizing as the exploration of outer space. Each

represents an open field of inquiry, and modern man has the daring and the will to explore these intriguing frontiers with all the investigatory techniques at his command.

As far as spiritualism is concerned, the ancients were ahead of us. The founders of the world's great religions knew more about tapping the cosmic reservoir than we do and were far greater revelators than any produced within our time.

Zoroaster, whose birth has been fixed all the way from 6000 to 600 B.C. was so adept in psychism that he became the foremost of the Chaldean Magi. So great was his influence that centuries later his disciples followed a star to Bethlehem. Zoroaster himself had predicted the coming of the Christ during one of his many rendezvous with the cosmic creator whom he called Ahura Mazda.

Psychically this great Persian seer saw the conflict between Ahura Mazda (God) and Angra Mainya (Satan) and by way of revelation he enumerated the six Amesha Spenta, archangels who were also abstractions through which man could overcome evil and attain his oneness with God. Like Plato's absolutes, the Amesha Spenta existed independently of men, and Zoroaster identified them as: Good Mind, Good Order, Absolute Power, Absolute Devotion, Perfection and Immortality.

He described these archangels as shining personages with luminous eyes. He saw them in their council chambers and trailed them as they carried on their missions in the seven spheres into which the cosmos is divided. From them he received insight into the drama of existence all the way from the primal atom to the final resurrection of the dead when, he said, "the world will become immortal forever and ever." That is how Zoroastrianism began. Psychically. A hundred thousand followers called Parsees are convinced that their prophet Zoroaster talked with God.

Hinduism is also a mighty island in the psychic stream. It is not a religion founded by man, but the revelation of Infinite Mind channeled through rishis and gurus absorbed in psychic contemplation. These were persons of supernormal faculties who saw visions, heard voices and gathered immortal truths in the gardens of God. Hinduism's foremost contemporary interpreter, Dr. S. Radhakrishnan said,

"Off and on, in some rare moments of our spiritual life, the soul becomes aware of the presence of the Divine."

That is how Hinduism began—intuitionally, automatically, spiritistically. The Gita, the Upanishads, the Vedas were not the studied writings of trained intellects, but the swift recordings of inspired seers who wrote under psychic compulsion. Theirs was a revealed wisdom dealing authoritatively with karma, reincarnation, yoga and philosophical concepts of illusion and reality.

"In the beginning," sing the Upanishads, "there was but the Self in the shape of a person. He looked around and saw nothing but his Self. He was afraid, as anyone who is lonely is afraid. Then he said, 'Since there is nothing but my Self, why should I fear?' "

So a religion began. A religion of one God, the Divine Self, represented by thousands of attributes, so great was the revelation, so vast the concept, so intensive the quest. And today some 320,000,000 Hindus believe in the rightness of their views.

So do the Buddhists believe in the rightness of Buddhism. And why not? The psychic plays a strikingly dramatic role in both the life of Gotama and the history of the faith. Romanticized no doubt by the Jatakas (legends of the Buddha) the case is nonetheless crystal clear. The Buddha existed from the beginning of time. He was the "Logos," the true Bodhisattva, the incarnate manifestation of "God." The light of heaven endowed him with a beatific vision in which he saw the nature, cause and cure of suffering.

LEGENDS RECOUNT his miraculous birth nearly six hundred years before the coming of Christ. They relate how his mother, great with child, reached up to catch hold of the branches of a tree and how the tree bent down in worship. They describe the Buddha's temptation in the wilderness. They report his miracles and how he went about doing good and preaching wisdom and compassion. They tell how he officiated at a "last supper" at which he urged his followers to carry his message into all the world.

Centuries later when the first Catholic missionaries encountered Buddhist monks in Asia, they were dumbfounded by the fact that the devoted followers of Gotama wore robes identical with their own, had

shaven heads just as they, used prayer beads that resembled their rosaries, knelt before images, burned incense, chanted prayers in front of burning candles and spoke of a Buddhist "pope", the Dalai Lama, chosen of God. Most wondrous of all, the Buddhist monk believed in personal salvation and the saving of souls and engaged in spiritual disciplines whose end was mystical and whose goal was eventual oneness with the Father-Mother soul of the universe.

"God," declared a modern Buddhist, "does not exist. That is just a name. But spiritual law in all its mystery and majesty carries us forward in the bosom of its love." Most of the world's 400,000,000 Buddhists seem to agree.

And where in the psychic stream does one find more formidable proof of divine revelation than in the faith called Judaism? Gentiles, no less than Jews, have long been enchanted with the fabulous world of the Hebrew Bible. What is more, Gentile Christians are bound to believe in this world, all the way from angels appearing to Abraham by the terebinths of Mamre, to the flying roll of Zechariah. Moses saw the finger of God write upon the stone. A voice came to Samuel. The fingers of an unseen hand wrote upon the wall of the king's palace. No writings are more alive with psychic manifestations than the Old Testament unless, perhaps, the Gospels and the Book of Acts, to say nothing of the Book of Revelation!

In all faiths philosophical truths are frequently confused with psychism. The lines are not always clearly drawn. Many accounts in the Torah, for example, are allegorical and mythological devices to conceal—and reveal—spiritual truth. But there are always other hidden depths unperceived by all but the mystic, and there are spiritistic manifestations impossible of interpretation but by those endowed with psychic sense. That is why Judaism had both its mystics like the Hasidists and its psychics among the Cabbalists. The 15,000,000 members of the Jewish faith revere them all for the illumination they have cast upon the path of faith.

CHRISTIANITY believes that the prophets of Judaism spoke as the mouthpiece of God. They contend that after their passing at least three—Elija, Moses and Samuel—returned to show themselves to

men. No religion believes in spiritualism more than does Christianity. It does not like the term and some groups, as is the case of Catholics, believe that communication with the dead is generally the work of the devil. Catholicism condemns spiritistic practices "even though intercourse with Satan is excluded and communication is sought with good spirits only."

Nonetheless, Christian liturgy is overpowered by psychic suggestions. Christ assuredly died and rose again. He appeared to Mary, to his disciples and to others. He ascended into heaven and promised to return again to earth. The greatest spokesman for the Christian faith was a man who had a psychic experience on the Damascus road. The most vivid fact about the birth of the Christian church is the psychical phenomenon that took place in the Upper Room where the spirit came in with the sound of a rushing wind and tongues like fire sat upon those assembled there.

The most cherished hope of the Christian life is that the dead live. The most believed in power is the intercommunication of prayer. The church informs its youth that Christ was miraculously conceived. The annunciation to Mary is the glorification of womanhood. It insists that angels announced the Saviour's birth, that a vision informed Joseph to flee, that a voice attended the Saviour's baptism, and that his path is graced by miracles from Nazareth to beyond Golgotha. It observes Pentecost, exalts Christ's promises that wondrous works should follow those who believe, and attests to visions among it saints.

Researcher Louis Anspacher once asked, "How can the most orthodox fundamentalist Christian refuse to believe in telepathy when he practices it every time he prays? How can a devout Christian refuse to believe in phantasms of the dead when Jesus appeared to his disciples on the way to Emmaus? How can the Catholic Christian refuse to believe in psychometry when he believes that the bones and relics of the saints possess such abiding curative potency as at Lourdes and St. Anne de Beaupre?"

And where among the 850,000,000 Christians will we find one who does not believe that at least a portion of the Scriptures were

divinely inspired? As one Christian remarked, "Even the Moslem believes that!"

The Moslem does believe it because he is convinced that his own holy book, the Koran, was wholly inspired by God and transmitted through the angel Gabriel. He is confident that its 114 sutras are holy. Their instructions and guidance for living the good life and obtaining salvation are inviolable because the Holy Koran existed in heaven since the beginning of time. There it was, in the mind of God, waiting the coming of the one most worthy to receive it: Mohammed the prophet of Allah. The 430,000,000 Moslems will answer your skepticism with one burning question, "Could an uneducated camel driver like Mohammed have written this greatest book in Arabic literature unless he wrote what an angel told him to write?"

Divine revelation, spirit aid, spiritualism, spiritism, call it what you will, the psychic flow is at the heart of every traditional faith. Shintoism and its kamis who are the gods disguised, Confucianism and its veneration for the dead, Taoism and its vaunted union with Creative Force, all are islands in the age-old stream. So, we are told, are the new faiths. Christian Science believes its leader was divinely appointed. Mormonism is confident that their founder saw a vision, heard a voice, unearthed a book, and prophesied in the name of the Lord. The Bahais have an inspired prophet in Baha'u'llah. Jehovah's Witnesses believe that Jehovah God has psychically imparted to them the timetable for the end of the world.

Religions old, religions new loom large and mighty in the psychic stream. And when other religions dawn beyond the horizon of tomorrow they will again rise out of the endless flow that moves from cosmic sea to cosmic sea. Again the guides and wayshowers will be those who are mindful of the heavenly vision, who see with psychic sight what others do not see, and hear clairaudiently the secret whisperings of the heavenly voice.

Is spiritualism a true religious faith or a dramatized dream, reflecting mixed urges for eternal life, death and immortality?

RELIGION OF THE LIFE BEYOND

Walter Houston Clark

PERHAPS the most thoroughly objective study of the Spiritualist movement is a book now long out of print. This is George Lawton's *The Drama Of Life After Death* published by Henry Holt & Co. (New York, 1932-5). This treats Spiritualism as a religion, desribes its concepts of the after-life and "dogmas", its everyday practice, its lay believers and its priests or mediums, its researchers, or practical theologians, both scientific and pseudo-scientific, and finally its ecclesiastical organization with its attempts to propagate the faith. Spiritualism has for these many years left behind its first fine careless rapture, and one receives the impression that Spiritualism today represents merely the muted and dying chords of what in Lawton's day was a considerable symphony. But the Spiritualist movement is far from dead, as a glance at the church page of the Saturday edition of any metropolitan daily will indicate. Furthermore, a study of it repays the student by illustrating concepts useful for evaluating other religions. Lawton, of course, was interested primarily in Spiritualism, not other religions; but it is significant that he treated it as a religion.

It is appropriate then, that we ask the question whether he was right. The answer is that this depends on one's definition of religion, for the word "religion" can mean practically anything according to the fancy of the user of the term. Even solemn-eyed scholars in this important field disagree about its actual limits, while at the same time such notorious wrangles have grown out of attempts to define religion that wary social scientists have been known to write whole books without so much as an attempt to make it explicitly clear what it is they are talking about. Consequently I will not take the time to reproduce what I have discussed elsewhere in my book, *The Psychology of Religion,* (New York, 1958), but simply state my own view: *Religion is the inner experience of the individual when he uses a Beyond, especially as evidenced by his behavior when he actively attempts to harmonize his life with that Beyond.*

Certainly if we accept this definition we can accept Spiritualism as a religion. Spiritualists not only experience a "Beyond", but it might almost be said that they choose to wallow in it with all its particularity. Spiritualist literature has produced pictures, maps, and even rather precise measurements of the "Spirit World", from whose bourne travelers are brought back (through mediums) to give advice and comfort to the earth-bound. The attendance of the faithful at services and séances, as well as their attempts to make themselves worthy of their departed but purified loved ones, would certainly fall into the category of active attempts to harmonize their lives with the Beyond.

But no religion has ever existed without some alloy. Hence we must define a concept closely associated with religion, but its psychological opposite. This is magic. Just as religion operates through the attempt of the believer to harmonize his life with the Beyond, so magic operates *to impose the wishes of the believer on the Beyond*— or at least to influence the Beyond to fulfill the wishes of the individual. From this definition it is easy to see that much that passes for religion is little more than magic. Prayers for rain, for the destruction of one's enemies, for health, or for the receipt of some other mundane favor without some active participation of the one who prays, are common examples of magic in this sense.

Spiritualism has much of what popularly is thought of as magic, in the harrowing-up of the departed through the instrument of the medium, materializations, clairvoyance, rappings, the sounding of bells and similar phenomena. But to the extent that the voice of the medium is taken to be a message from the spirit land, with its superior wisdom, and to the extent that a sincere effort is made to utilize this wisdom, the Spiritualist may be thought of as participating in a religious process. The fact that much of this wisdom may seem banal, and some of it actually misguided, does not keep the experience from being religious. The same might be said of religion in more conventional forms. Also, like more conventional religion, Spiritualism may be said to combine religion with magic.

BUT THERE is one way in which Spiritualism usually differs, at least from the great religious traditions at their best. Freud, in his search for concepts that would explain the strange behavior of human beings postulated the Life instinct and the Death instinct in *Beyond The Pleasure Principle* (London, 1948). These concepts are applied to religion by R. S. Lee in his book *Freud and Christianity* (New York, 1949). It is perhaps true that Lee distorts Freud's concepts and makes the two terms pretty much synonymous with the active and passive aspects of life. But Freud's concept of the Death instinct as a fundamental urge to return to an earlier and more primitive state of being, just as the Life instinct as the source of human creativity, gives these terms both a dramatic and descriptive utility that justifies their use. But we will term them the Life and Death *urges* rather than *instincts* by way of disassociating our use of the terms in some degree from the exact usage of Freud.

Any religious movement, to survive, must in some measure satisfy the fundamental psychological urges of people. Therefore we can expect it to serve both the Life and the Death urges. But some movements will satisfy the one more than the other. Whereas the Life urge stimulates prophetic insights, creative suffering, self-sacrifice, and spiritual growth, the Death urge will lead to comfortable passivity, security, comfort ,and ultimately stagnation. Perhaps the clearest contemporary product of the Death urge is the conventional Christian

concept of Heaven as a place in which one indulges himself in all varieties of effortless enjoyment. These no one could endure for more than a short while without utter boredom, unless he were to all intents and purposes psychologically dead.

Spiritualism predominantly would seem to cater to the Death urge, as we define it in this context. It is not that the spirit of adventure and innovation does not show itself in individuals, but most seem to be seeking comfort, particularly the assurance that loved ones still exist somewhere in the after-life whence they perpetuate their love and concern for earthlings, sometimes expressed by rather obvious advice and other times by commonplace reassurance. Lawton remarks that, engraved above the portal of every Spiritualist church, should be the oft-heard phrase: "Dunn't wuhrr-y! Ev-ri-thin will be all-rrite!"

Nevertheless Lawton is wrong when he implies, in the same place, that this is equally true for all religions. The Hebrew Patriarchs and Prophets were cast in heroic proportions as were the Christian saints. The fine moments of any faith express Life, not Death. But moments like the latter seem very scarce among Spiritualists. Lawton rightly demonstrates that Spiritualistic comfort must have saved the sanity of many people but through applying the balm of re-assurance and heart's ease. That no very profound spiritual insights have evolved from Spiritualists, so far as we are aware, is another testimony to the reign of the Death urge.

On the other hand such insights as there are seem to be the expression of a comfortable liberalism—as illustrated in the concept of a relatively painless spiritual progress in the life after death. The life of many a Spiritualist in this world is characterized by a kind of dreamy wish-fulfillment. It is not that any religious body, with good grace, can call the Spiritualist kettle black, but many might point out with justice that in this respect it is somewhat blacker than their own.

ANOTHER CONCEPT that it is useful for us to define, as we are contemplating Spiritualism, is that of "faith." As with magic and religion, the definition of this term may cause some controversy, though not as much. Faith, we may define as *a commitment to an unproved, and perhaps unprovable, belief in such a way that it leads to an emo-*

tionally held loyalty tending to have an effect on behavior. This is a consideration when we consider one of the modern inheritors of Spiritualism, namely psychic research. Properly speaking, parapsychology has a tradition of its own in the various societies for psychic research, dating back to the past century. But these were never completely separated from Spiritualism as a religion, for it was the practitioners of Spiritualism that were studied for the most part. This meant that no matter how objective the investigator, as soon as he became satisfied that a Spiritualistic postulate was sound, he tended to become a sympathizer with Spiritualism, if not a true believer.

Such leanings are looked on askance by those who regard themselves as "tough-minded" scientists, and this helps to explain the taint that attaches itself to anyone bold enough to risk his professional scientific reputation by showing the slightest serious interest in trying to prove or disprove the existence of psychic, or parapsychological phenomena. Yet for some reason, there seems to have been a recrudescence of boldness on the part of scientists, so that while the activity of Spiritualism as a religion seems to be declining, that of the scientific investigation of the psychic seems to be swelling. Perhaps there is a connection. Spiritualism is not the threat that it once was. At the same time, social scientists seem to be showing more interest in religious and pseudo-religious phenomena than formerly.

The relevance of faith in connection with any research is that it is extremely difficult, or even impossible, for a researcher not to have some kind of faith, even though not necessarily a religious one. In this field, either he will have the faith that genuine psychic phenomena or its possibility exists, or that it cannot possibly exist. In any case his faith will affect his reading of data and interpretation of results. This means that there are minds so closed to the possibility of psychic phenomena that what might seem to one incontrovertible proof, will be dismissed by another as one more example of the superstition of the intellectuals. It is noteworthy that parapsychologists seem to have established the probability of the existence of say telepathy or psychokinesis with several hundred times the thoroughness that would be necessary were they demonstrating the truth of some proposition about which social scientists had already favorably made up their minds.

But the average social scientist is still non-believing. As a thorough, conscientious, and well-regarded psychologist once said to the writer, "Even if psychic phenomena were proved, I still would not believe in it."

On the other hand, the fact that Spiritualism is a religion so effective as an instrument of comfort and wish fulfillment, means that it has many dedicated, devoted defenders of the faith. In addition, this faith is based on phenomena traditionally so linked with superstition and so at variance with the prevailing world view of naturalistic social science, that psychic research has never been and is not now academically wholly respectable. This means that any investigation of alleged psychic phenomena operates under the handicap of being influenced by the faith commitment of the investigator whether naturalistic or spiritualistic. Furthermore, as Lawton notes, even if an ideally objective investigator should become convinced of the validity of spiritualistic phenomena, he would in some sense become a believer. Hence, he would tend to identify himself or tend to become identified with the movement or worldview. This would affect his interpretation of his findings just as a purely naturalistic position would also affect it, though in an opposite direction. The establishment or non-establishment of facts in this area, then, rests in part on the shifting sands of the faith commitment of the investigator.

TO SUMMARIZE our main points: (a) Spiritualism is seen to be a religion though, like all religions, with an admixture of magical elements. (b) More than most religions, it expresses the Death urge, the need for security, reassurance, comfort, and passivity. (c) Partly because of this, the Spiritualistic believer is conscious of his isolated in-group position and shows high defensiveness. (d) On the other hand, the typical social scientific investigator tends to maintain an opposite faith, namely that such phenomena as telepathy, clairvoyance, levitation, and contact with the spirit world could not possibly exist. (e) These facts make it difficult for the researcher to maintain a neutral objective attitude toward any form of associated psychic phenomena, and the facts are most difficult to establish.

All religions serve many functions, and it is proper that they be approached from many angles with many ends in view. One of the approaches is that of the student of religion whose first task is to establish the facts. Because of the complication of the faith commitment of the investigator along with that of the investigated, *all* data associated with religion in any form tend to be hard to establish. With the data associated with the Spiritualistic religion, the difficulty of the investigator's task becomes doubly compounded. These considerations must be kept in mind as we pursue and evaluate parapsychological research.

REVELATION AT CAMP CHESTERFIELD

THE *Psychic Observer,* spiritualist periodical published twice monthly at Southern Pines, South Carolina, carried in its issue of last July 10 what it described as an article dealing with "Fraud Uncovered at Chesterfield Spiritualist Camp." Both in a separate article and in an editorial, the publication's editor Tom O'Neil described and commented on a series of films taken with infra-red lighting and infra-red film.

The periodical reported that Mr. O'Neil and Dr. Andrija K. Puharich, well-known for his research in electro-biology and as author of *The Sacred Mushroom* (New York, 1959) attended seances organized by two mediums, Edith Stillwell and Mable Riffle, at Camp Chesterfield (Indiana) in late May and early June. The report alleged that the "spirits" who were supposed to "materialize" out of a cabinet into the seance room, were in actual fact "entering the seance room from a door just adjacent to the cabinet!" This situation, which was discovered by Dr. Puharich and Mr. O'Neil when their motion picture films were developed by an Indianapolis firm, Filmcraft Laboratories, was described by Mr. O'Neil as "the greatest recordings of fraud in the history of the movement of Spiritualism." Many of the "spirits" were easily recognized as living members of the Chesterfield community.

Mr. O'Neil wrote of his discoveries as "the bitterest pills that I have ever had to swallow" and concludes his editorial: "Are we what the scoffers say we are?"

Spiritualism may offer high promise to some, faith to others, but it also contains the danger of a dark psychological abyss

EMOTIONAL DANGERS OF SPIRITUALISM

Hans Bender

RECENTLY, I was asked to testify, as a specialist, in a trial dealing with "bodily harm" growing out of spiritualistic practices. The defendant was an elderly lady authoress who led a spiritualist home circle. One of the participants, a young woman, had suffered considerable psychological damage and her parents had brought the matter to court. On the basis of records kept during the various seances and through interviews with different participants, I was able to gain an exact impression of the prevailing atmosphere during these sittings.

At the beginning of the average sitting, the woman who led the circle and several of the other participants, handled a planchette. Messages that might be described as "wisdom for daily living" were first communicated. These were attributed to a "spiritual leader," a monk allegedly alive and residing on Mt. Athos, Greece. If any of these communications were unclear the participants said "we have not understood this," and the communication was repeated. Eventual-

ly this cumbersome method was eliminated, as the leader of the circle, said that her "spiritual leaders" had instructed her to convey their messages orally.

The subject matter of the communications following were uplifting talks concerned with the alleged organization of the spirit world, comments on events in the lives of the participants, instructions on contacting the spirit world outside the circle, and medical advice by "spirit doctors" concerning illness. The circle was under strict discipline and those who did not abide with these arrangements were excluded from participation—in the name of the "spirits".

Participants who were trying to develop their mediumship were instructed to see spirits with their eyes closed, to hear spirit voices, and to let their hands be guided by spirits in automatic writings. One participant, a young woman who had recently been married, and who had joined the group with her husband, found herself in a dilemma. The instructions of the "spirit doctors" regarding the treatment of her sick child, she thought quite foolish, but her husband, who believed unswervingly in the reality of these experiences, wished to carry them out in every detail. Things came to a head when the leader of the circle expelled the young woman, thus sharpening the conflict in her marriage. The young wife thoroughly confused, divided between faith and doubt, attempted to apply the mediumistic practices she had learned during the seance. She began to write automatically and suddenly heard voices demanding that she take her own life. She was barely prevented from throwing herself from a balcony while saying "it was a force that I had to obey." The spiritualist circle called a special session and asked the spirits to clarify the origin of this confusion. The reply was that the patient should not permit herself to listen to spirit whisperings for a period of three months. Her condition finally improved, and she separated temporarily from her husband to seek psychological shelter in the home of her parents.

Even convinced spiritualists, carefully judging a case such as this, would conclude that the alleged spirit messages must have originated, knowingly or unknowingly, with the leader of the circle. As a result of her key position, she had gained status and prestige; she fantisized her vernacular of the beyond; and almost literally infected the parti-

cipants of the circle with her own psychological pattern. The uncritical use of spiritualistic practices such as "spirit writing" and "clairaudient transmission" created a transitory psychic disturbance in the young wife. The effective upheaval created by the misunderstood "experience of the beyond" was, in this case, linked with the training of dissociative capacities. This had then led to a case of spirit obsession expressing itself in the hearing of voices and compulsive actions.

Such pathological conditions are occasionally referred to in the international psychic literature as "mediumistic" or "psychographic" psychoses; in French they are known as *folie spirite*. However, it is only rarely recognized that these symptoms have a functional link with the "psychic automotisms" mentioned by a number of classical writers in the field of psychical research. Notable among these is Pierre Janet's *L'Automatisme Psychologique* (Paris, 1889) as well as some of the writings of Edmund Gurney, Frederic W. H. Myers, William James, Morton Prince, William McDougall and others. Any one familiar with the history of psychical research knows the manifestations of psychic automatism. Few psychiatrists, however, take notice of this condition, and many of them tend to confuse these "mediumistic psychoses," belonging in the area of hysterical disturbances, with schizophrenic psychoses. In view of the considerable following which such spiritistic practices as table tilting, automatic writing with or without planchette, use of the ouija board, or use of a pendulum over the letters of the alphabet have today, it is hardly understandable why experimental psychology and psychopathology have failed to utilize these practices for laboratory research. I had hoped that my dissertation, "Psychic Automatism," delivered at Bonn in 1936, would bring attention to this matter; others however, did not repeat or supplement my experimental work in this field. At the time of my original researches, I used a method known in Germany as "glass tilting." It is practiced as follows:

An upside-down water glass, or another easily movable indicator is placed on a smooth surface; a circle of letters of the alphabet is formed under this surface; participants are encouraged to place one finger on the glass, so that it can move from one letter to another. As letter after letter is touched, the indicator answers questions or pro-

duces spontaneous comments. By means of this "automatic spelling," it is possible to produce intelligent personality traits on all levels of personality formation with reference to the conscious self.

Even those who are quite inexperienced at this sort of thing, are under the impression that the movement of arms and hands which causes the sliding of the indicator are taking place unconsciously. In cases of low grade communication, the words spelled out can be identified by the automotist rather easily; where a deeper level of dissociation is reached—above all where increased training follows, the automotist spells "blindly"—a total amnestic barrier exists between the automatically produced results and the individual consciousness. Such self-contained thought processes are particularly impressive when the test person, who is writing or spelling automatically, simultaneously engages in some normal intellectual pursuit such as narrating a story or engaging in continuous arithmatic calculations. This shows that certain conditions permit two separate thought processes —one of them fully conscious, the other self-contained, or to use the terminology of Morton Prince, "co-conscious."

There are definite limitations to the work such simultaneous activity is able to support. If too much is asked, one of the two activities ceases, or the barrier between the conscious and unconscious system is broken. When this occurs, splinters of the self-contained thought activity may break through into consciousness or, conversely, fragments of conscious thought may appear as part of the automatic production — a sign that the degree of dissociation does not remain constant.

It would mean taking coals to Newcastle to explain to a readership well familiar with psychical subject matter, that these subconscious productions show a distinct tendency toward personification. Even with automotists who have no contact with spiritualism, such subconscious production often takes the form of outside intelligences usually behaving as "spirits." Naive subjects gain an indescribable fascination from the experience when the writing hand or the spelling glass suddenly communicates a phrase such as "this is your dead father speaking. . . ." Even the most banal remarks are then regarded as of profound significance. This leads to further automatic writing, undertaking every opportunity, day or night, to gain more knowledge.

Such missuse may lead to pathological results, particularly in the case of psychologically weak personalities. Several case histories which fall into this category will be summarized below.

Two married twin sisters, thirty-nine years old and residing in different towns, were brought to the psychiatric clinic at Freiburg within a few days of each other. In both cases schizophrenic tendencies seemed to be apparent. Both had become familiar with table tipping and automatic writing through a mediumistically inclined relative who operated a spiritistic circle. Under the impact of their father's death, the two sisters took up these practices once more. One of them, whom we will call Frau Maria, instructed her sister, Frau Lotte, in automatic writing. During the first session, the pencil in her hand began to move; later it wrote letters and eventually full sentences. As she put it, "it seems as if my hand is being guided lightly; one doesn't know what one is writing." The patient was convinced that she was in touch with her dead father. Until late at night she continued to write, filling whole notebooks. In addition to instructions about conditions in the other world, came communications that showed extraordinary knowledge of her most personal affairs: early childhood experiences were described; the spirits—meanwhile other entities had joined her father—referred to unpleasant events, uttered accusations, and also gave her advice.

The actual writing grew faster and faster. Once, as she was instructed to underline a word, she heard it spoken loudly and clearly as if uttered by a strange voice. From then on she needed only to make lines with her pencil in order to hear the communication—each word being represented by one line. Eventually she heard spirit voices, not only while engaged in automatic writing, but everywhere all the time. These voices grew ever louder and more emphatic. They commented upon her behavior; gave her meaningless orders that she tried to resist; and alternated between quiet or vulgar and destructive tones.

When she entered the hospital, the patient at first refused to provide any information whatsoever. She maintained that the spirits had ordered her to remain silent. Also, at the behest of one spirit, the patient once tried to cut her wrist with a piece of glass. Later she reported "visions"—on the glass window of her door she saw her father

with an annoyed expression on his face sorting out books. Simultaneously the voices told her that her careless reading, "origin of much misfortune" was supposed to be illustrated by this version.

Her twin sister, who had tried to commit suicide, was still at home. She showed symptoms of a similar mediumistic psychosis. These symptoms usually tend toward one direction: a growing independence of thought expressed in automatic writing, coinciding with the appearance of the voices. The subconscious thoughts which initially are reproduced by motor automatism, now appear in a sensory manner as voices. The autonomic conflict, which in the beginning is limited to the father personality, grows like an avalanche and becomes the bearer of any number of surpressed tendencies: feelings of guilt, thoughts of self-destruction, and obscenities are able to manifest under the camoflauge of spirits.

Both patients lost their symptoms after a few weeks of treatment. However, in the case of Frau Lotte, a woman of lower vitality, two relapses occurred. Eventually, however, psychotherapeutic methods enabled her to gain complete insight into the actual character of her "spirit possession." At that point the voices ceased and the compulsions disappeared. Years later both patients display completely normal personality traits. Their psychosis undoubtedly was not in the schizophrenic category.

In the case of a twenty-five year old teacher, I was able to observe the identical progress of a mediumistic psychosis. Inspired by a spiritualistic tract, she began to practice automatic writing. At first the spirit calling himself "Bearer of Blessings,"—who had been described in a pamphlet, began to communicate with rather excessively poetic verbiage. Next came a well-known opera singer, with whom the patient was deeply infatuated, and whom she erronously considered dead. When the singer propositioned her from the other world, the "Bearer of Blessings" warned and finally advised her, through her writing hand, that he was renouncing her. He could not condone her sinful behavior with the opera singer.

Suddenly the spoken and written words became simultaneous, with the voice eventually becoming independent of the act of writing. The patient was tortured by the necessity of absolving both herself

and her discarnate admirer from their joint guilt. Eventually through hand motions in the air—with a signature of "God"—she was urged to sacrifice her life. She gave one more lesson to her pupils, then she followed the finger of her hand—which move unconsciously pointing in the direction of a river, ordering her to go into the water. She plunged into the river and was rescued much against her will. This patient, too, was at first considered a schizophrenic case. Proper treatment was soon successful. "The personifications" disappeared; there remained, however, a sort of cordial alterego which manifested itself in audible thought, and expressed concern about her wellbeing.

Fortunately current spiritualistic practices lead, only in relatively rare cases, to such substantial disturbances of psychic balance. Specific traits of personality form the basis of such cases. Among these, reactive lability; pseudo hallucinatory disposition; disturbed contact with reality; rootlessness; lack of realization of one's own ideas and a general personality weakness which leads to disintegration of psychic functions may be evident.

The emotional dangers of spiritualistic practices should not be viewed entirely on the basis of these extreme psychotic reactions. I know many mediumistically gifted people who are convinced of the reality of spirit communications, they consult the "other world" at every opportunity, giving great weight to the advice thus received. Whenever they receive messages that are clearly nonsensical, they attribute these to "interfering low entities." Often, however, they find themselves led astray by the suggestions of allegedly high level discarnate entities.

THE FASCINATION which such alleged spirit messages have, may become utterly irresistible when spiritualistic practices bring paranormal material to the surface. A mediumistically gifted, intelligent woman received advice from her deceased brother—who had died several decades ago—by means of automatic writing. One day he asked her to give support to one, "Uncle Florian," who was said to find himself in pressing material need. With much difficulty the uncle was located, and it did turn out that he was in fact completely without means. The medium could not remember ever having heard of

"Uncle Florian;" he had been the main support of a football team of which her brother had been a member some thirty years previously.

It is obvious, that with naive people, such experiences create the convincing impression of being in actual contact with a discarnate personality. It is difficult to suggest that such extraordinary cases may be based on the medium's own capacity; it becomes an almost insurmountable task to differentiate between the alleged spirit communications and the mediums extra-sensory ability. During my work as a physician, I usually do not provide a scientific explanation when I realize I am dealing with people to whom the conviction that they are dealing with deceased loved ones provides strength and hope, and where none of the known dangers seem to exist. Even if I were to speak more freely, I would not exclude the possibility of spiritual communication, but would prefer to speak of them as unproven and probably unprovable; simple cases which require consultation are best described as falling into the category of wishful thinking.

Spiritualistic circles in all countries have in recent years reported an increased number of communications from creatures from other planets. Many popular flying saucer reviews offer space to these communications. The foreign planet people usually express concern over the threatening dangers of atomic armament and urge friendly understanding. Some communications allege that they come from "Ashtar-Sheran"—described as the "Supreme Commander of the Space Ship Fleet of Venus"—who has been quoted through several mediums as ready to intervene before a world catastrophe might destroy mankind. These mediumistic communications are part of the myth which has developed around reports concerning the appearance of UFO (Unidentified Flying Objects). The great Swiss psychologist C. G. Jung considers these manifestations as an expression of collective need. I am ready to grant that spiritualistic UFO believers are motivated by the best intentions when they consider these fantasies of the subconscious as true, and thus point to the danger of the world situation. However, the circulation of such myths cannot be accepted with equanimity. There is always the possibility that such fantastic expectations of salvation may lead to actions that are based on the delusions of irrational ideas.

Seance room materializations could upset the laws of psysics, but most of them seem to have occurred under weak conditions

PHYSICAL PHENOMENA: FRAUD OR FRONTIER?

A. S. Jarman

FEW SUBJECTS, even those religious or political, have excited such acrimony as that of "Physical Phenomena" in the seance room. Calm philosophers, tranquil men of letters, stolid scientists—all have sprung to bitter battle in defense or attack of its truth. The artillery of argument has flashed and thundered; the ammunition of angry insult has had the arsenals working double shift. Nor yet is the clamor stilled.

What macabre quality has this theme that hews rifts between old friends, which drives deep clefts into scientific disciplines, and whose disputed history is obscured by the high temper of the protagonists? This is a matter for the psychologist, as well as for the psychical researcher. It is therefore prudent to clarify both the terms of reference and the issue.

A "physical phenomenon" may be defined as a supernormal occurrence associated with the psychic-sensitive, but excluding "mental" mediumship, such as clairvoyance, telepathy and precognition. It is

a phenomenon that registers upon the senses rather than upon the mind and is largely concerned with psychical and spirituistic influence upon matter and upon its quality and behavior. This would include levitation (without aid of any known force) of persons, furniture, and other objects; telekinesis, or similar movement of material things; the materialization of human or other forms, or parts of such; noises, mainly raps or music; lights and scents of unknown origin; alteration in air temperature; apports, or the transportation through solid walls of objects such as coins or flowers, or even of living creatures; production of "ectoplasm" (a word coined by Prof. Charles Richet to denote an unrecognized physical substance exuded by a medium) of which, for instance, a larynx-mechanism may be formed by the dead to address the living; handwriting by "spirits" upon sealed surfaces; spirit photography, etc. Poltergeist activity is a fringe form of such physical phenomena but usually takes place away from the seance-room.

And the issue? All these marvels are in defiance of natural law, coldly asserts the natural scientist; they must, therefore, be attributed to fraud, illusion or hallucination. The spiritualist retorts that, while they may be contrary to *known* natural law, they nevertheless occur and that the scientific bigot is the victim of his own conceit.

SINCE MAN'S earliest days, he has been concerned with magic and necromancy and every people's recorded history is starred and scarred with the so-called incidence of "physical phenomena". Both Old and New Testaments, for instance, relate tale after tale of such phenomena, from Genesis to the miracles of Christ; later, to those of the Acts. This brief resumé, however, is the consideration of such supernormal occurrence in modern Spiritualism and, to establish what solid structure may lie beneath, the clutter of a century must first be cleared away.

Spiritualism, as we know it today, was born in Hydesville, N. Y., in 1848 where, in the presence of two small girls, Kate and Margaret Fox, were heard mysterious raps of untraceable origin which, by an agreed code, gave intelligent messages to the startled listeners. They were attributed to discarnate spirits and, in a very short time, what had been an eerie pastime had become a fervent religious movement.

Not only the Fox sisters but scores of others throughout the United States were claiming spirit-communication by similar means. Three years later there were over one hundred mediums in New York alone. Soon spiritualistic séances were being held all over the world and it seemed that the dead were indeed resuming an active part in physical life.

Before considering what may be finally acceptable to the scientist-philosopher, it is well to dispose of a sombre aspect known to all. Even those anxious to offer fair and impartial judgment will agree that one factor has emerged from the 'physical seance room'; possibly, some say, the only factor established beyond all doubt. This is the squalid and sordid fraud practiced by so-called mediums in the name of spiritualism which hangs like a putrid odor over much of its history.

Such allegation is not an attack upon spiritualism as such, but upon the crooks and tricksters, who have succeeded in penetrating the body of a religious movement. Sincere spiritualists themselves, however, are not guiltless. If the guardians slumber, who will look to the unlocked treasure-house?

Throughout the years, with shocking regularity, "physical mediums" have been exposed as heartless and slippery swindlers. Incontrovertible evidence of this comes from the spiritualist journals themselves as well as from police records. Many, however, escape prosecution, as their victims are too ashamed to testify, but many of these brazen fakers further increased their ill-gotten gains by publishing their confessions in newspapers or books. Recently in London's "Sunday Pictorial" the notorious William Roy issued description and photographs of the trick-apparatus that brought him thousands of pounds. *Clock Without Hands* (1955) by Ronald Edwin, told of his own fraudulent mediumship and big profits.

Ignoring the cheapjacks of the back-street trade, other notable exposures were that of "Margery" (Mrs. Crandon) whose 'spirit-fingerprints of her Guide' proved to be those of her living dentist, Dr. Kerwin, of Boston; her 'ectoplasmic pseudo-pods' were claimed by Dr. William McDougall to be astonishingly like farmyard animal tissue; William Hope, the bogus spirit-photographer, denounced in the SPR *Journal* in May, 1922; Mrs. Helen Duncan, sentenced in

1933 at Edinburgh and in 1944 at London's famous Old Bailey; Madame Blavatsky, exposed by Dr. Richard Hodgson; Charles Eldred, whose trick chair contained all his 'props'; the renowned Bangs sisters, of Chicago, the 'spirit-painters'; David Duguid, another; George Valiantine, American voice-medium, exposed by his former sponsor, Dennis Bradley, in 1931: 'Rev.' Dr. Monck, sentenced to three months in jail for fake materializations: William Keller, another 'spirit-photographer' exposed by Dr. W. F. Prince: John Myers, yet another, exposed in a spiritualist journal—(*Two Worlds,* Oct. 1935); Ann Diss Debar, born in Kentucky, who spent more time in prison—than in the seance-room. A "Directory of Fraudulent Mediums" would run to volume after volume.

For the uninitiated, a description of a typical "commercial seance" may be given.

In a large room, probably in the medium's home, sit perhaps twenty people in a wide circle, their hands linked ("to obtain power") and each having paid possibly ten dollars entrance-fee. The medium will sit either in a small cubicle or as part of the circle, spaced away from his neighbors. Before him is a small table on which lie two papier maché trumpets, marked with phosphorescent paint, and two flat plaques, similarly coated; probably a tamborine. The medium is tied with cord into his chair by his wife or a friend. With groans he falls into a trance and the electric light is extinguished.

Soon the phenomena begins. The luminous trumpets rise from the table and move around the circle, apparently borne by spirits. The tamborine rises and is shaken. From a levitated trumpet a strongly accented voice proclaims to be the Chinese, Red Indian or similarly exotic "Guide" of the medium. He delivers a dissertation on the beauties of the "spirit world in which we dwell". The trumpet falls to the ground.

Now, from the other dimly glowing trumpet lisps the voice of a little girl, claiming to be "Bright Eyes" or "Jackie" who passed over some years previously and who may sing a childish song. In the darkness, the trumpets give an aerobatic display well over the heads of the sitters. Then the Chinese or Indian guide will recite the Lord's Prayer and invite the spirits of the dead to address their loved ones present.

A croaking voice is heard from one of the animated trumpets, "Is Mary here? This is Father." If no one responds, George or Margaret are asked for. Of the twenty sitters, it is almost certain that one will claim the dead Father and the two will converse, the spirit hoarsely and with difficulty and the sitter moved to tears of emotion. A few platitudes are exchanged and another spirit comes through, claiming to be "Mother' and asking for Tom or Harry. More tamborine work and another song from little Bright Eyes. A pause and then a luminous plaque is lifted to show the medium's sleeping face in its dull glimmer and "ectoplasm" flowing from his mouth and nostrils. The plaque falls to the floor and the spirit-guide sings a hymn or quasi-religious ballad.

The trumpets whirl and the Indian invokes the next spirit to materialize. This is the highlight, although only metaphorically, of the evening. The plaques are lifted and held to the face of the spirit, perhaps an old lady claiming to be the mother or grandmother of a sitter. She is accepted by someone present, the luminous light is withdrawn and the sitting ends. The electric light is shortly turned on again and the medium is seen still tied to his chair and beginning to emerge from his trance.

Most of the sitters, especially the spiritualists, are convinced that they have been in communication with the dead. What is the truth?

It is most briefly inferred by quoting Hereward Carrington, one of the most shrewd and skilled investigators of this century. He devoted a long life to psychical studies and his experience of mediumship was unsurpassed. He stated bluntly (*The Physical Phenomena of Spiritualism,* Dodd, Mead & Co., 1920), that "98% of such phenomena are fraudulent".

How is it done? The professional illusionist of vaudeville, in a glare of light, achieves the seemingly impossible before a cold and critical audience. How much easier for the crooked medium, in complete darkness, to perform his elementary tricks to an emotional and predisposed congregation! It needs no Houdini to escape and replace the loose bonds. The only necessities are telescopic reaching-rods, a few props, some little gift for mimicry, unscrupulous greed and a bold contempt for simpletons.

But the most sincere spiritualist generally earns the scorn so richly bestowed upon him. The incredible laxity of control of the medium begs for the ensuing deceit. Simple precautions, such as binding the medium with *thread,* and not with cord, or sewing luminous patches to parts of his clothing, are ignored. The sitter is generally a sitting duck.

SO MUCH for the crooks and the credulous. But that is not the end of the story. It is Hereward Carrington's remaining 2% which is the lodestone of psychical-research and the glittering fragment of gold amid the piles of dross. And with this splinter of truth is associated not only the name of Carrington, but of the most famed seekers and scientists of the age. Among them: F. W. H. Myers and his renowned Cambridge school, founders of the Society for Psychical Research, London; Sir William Crookes and Sir William Barrett, bearers of great scientific honours; Prof. Camille Flammarion, the French astronomer; Dr. Richard Hodgson; Prof. Cesare Lombroso; Prof. Henri Bergson; Sir Oliver Lodge; Prof. Charles Richet; Lord Rayleigh; Dr. Eugene Osty; Dr. Baron von Schrenck-Notzing; of more recent times, Dr. Gilbert Murray; G. N. M. Tyrrell; Prof. Gardner Murphy; Dr. Eric J. Dingwall and Prof. C. D. Broad.

Why did these busy scientific men give thought, fortune, time and devotion to a quest more frustrating than fruitful and one that too often begot the angry amusement of the orthodox doctrines? They saw that behind all the folly and the innocence of the "believers", there was a truth that escaped definition and fact that evaded the laboratory. In the dark labyrinth of hypocrisy and self-deception might be a verity leading to the sunny uplands of a great and new knowledge. They accepted that the dishonest banker or quack doctor does not dishonor banking or medicine, but only himself. Though the realm was flooded with counterfeit currency, not every bill was of necessity a forgery.

If one medium, under scientifically controlled conditions, could demonstrate supernormal intervention, the squalid fraud of cheap tricksters could be ignored. If there is indisputable evidence for one genuine levitation, then natural science must re-appraise its position.

OF THE VAST MASS of evidence for supernormal phenomena, the most convincing will come from the highest source and the evidence now to be considered is that from Sir William Crookes, the great English physicist, and Daniel Dunglas Home, the great Scots-American medium.

Home arrived in England in 1855 and is said to be the only medium who performed miracles and who was never detected in fraud. Unlike other sensitives, he would often insist on maximum light. F. W. H. Myers, father of psychical-research, was utterly satisfied with his honesty in all ways. Other searching critics concurred.

Crookes' examination showed that Home could exert heavy pressure upon a mechanical balance by invisible means; he could levitate at will ("On many separate occasions, I have seen him completely raised from the floor of the room. Once, sitting in his chair; once, kneeling in his chair and, once, standing up. Each time I had full opportunity of watching the occurrence as it was taking place. On another occasion I was invited to come to him when he rose eighteen inches from the ground and I passed my hands under his feet, around him and over his head when he was in the air.")

The account of Home's most famous levitation was of one claimed to have occurred at Ashley House, Victoria Street, London, on December 13, 1868. Present were the Master of Lindsay, Lord Adare and a Capt. Wynne. Testimony was afterwards given that the medium, in sufficient light, was borne horizontally through an open window, seventy-feet above the ground, and back through another window seven-and-a-half feet away, there being no balcony between the two. However, far from perfect test conditions obtained on this occaion and today it is dismissed by many persons as myth.

The scientist Crookes, however, found that an accordion would move about and would play tunes in Home's presence without visible contact; that he could elongate his body and this was once done by as much as eleven inches; he could handle red hot coals for considerable periods without any trace of burning. Other similar fantastic phenomena took place and Crookes, whose original intention was to expose trickery, devoutly testified to its truth and reality.

Another great medium of about the same period was Eusapia Palladino, a Neapolitan peasant whose startling phenomena baffled and bewildered the foremost savants of her days. Not only scientists, but skilled conjurors and illusionists such as Howard Thurston, were employed to detect the fraud suspected to be responsible. She gave hundreds of sittings in both Europe and America and the keenest eyes of both continents were upon her. But while her hands and feet were closely held and the room secured against human intrusion, incredible phenomena took place. Furniture moved mysteriously, floating in the air, its weight fluctuating; raps sounded from walls and ceiling at her command; musical instruments would play without human touch; she would levitate and her body emit flashes and sparks.

At a sitting in Paris in November, 1898, attended by Professors Richet, Flammarion and others, shadowy female forms or busts glided continuously in the room. Myers attended two seances and was convinced that the phenomena was genuine. Although the medium naively confessed that occasionally she cheated with a loose arm or leg, it is accepted by some critical observers that much of her phenomena could have been achieved only by supernormal means.

Yet throughout the turbid history of physical phenomena, truth and trickery have seemed so inextricably mingled that even the investigators have differed sharply. Evidence accepted by one has been scornfully rejected by another. Sir William Crookes' reports on D. D. Home were received with contempt by the secretaries of the Royal Society (of Science), Professors G. G. Stokes and Sharpey. The feud was long and vindictive. Now are renowned investigators accused merely of folly. More recently, Harry Price, who died in 1948, enjoyed a world wide reputation as high-priest of psychical research and had investigated most of the noted mediums and phenomena of his time. Since his death, however, seemingly well-supported charges of fraud have been made against him. It appears that Price's publicity-aimed chicanery at Borley Rectory ("the most haunted house in England") was better grounded than any genuine phenomena. So suggests *The Haunting of Borley Rectory* (by E. J. Dingwall, K. M. Goldney and T. H. Hall; London, 1955). Price's startling account

of the materialization of "Rosalie" also is alleged to be a blatant fake, the shrewd inquisitors again being Dr. E. J. Dingwall and T. H. Hall (*Four Modern Ghosts;* London, 1958). The spiritualists, often offended by Harry Price, may understandably mock 'Quis custodiet ipsos custodes?'

But in spite of all, it seems that a calm and unprejudiced judgment would be: (a) that the vast preponderance of physical phenomena in the seance-room is the product of cynical swindlers; (b) that, in rare cases, genuine phenomena, apparently defying "natural law," do occur. If this is denied, the testimony of the trained, scientific observer counts for nothing.

So, however he may resent the proposition (a), the spiritualist will at least be satisfied with (b). If only on rare occasions spirit intervention is admitted, his case is proved. But there is yet one more note to be added.

For a period of eighteen months, beginning in 1908, the eminent Prof. Julien Ochorowicz, of Warsaw, instituted a series of observation experiments with a young medium, Stanislawa Tomczyk. These were conducted with other equally noted scientists in a Paris laboratory.

In trance, Miss Tomczyk was able to levitate small objects placed before her, such as a bell or a perfume bottle. These would rise from the table for a foot or two and would remain suspended for a measurable period. Absolute control was exercised to ensure that no trickery was employed. At the conclusion of the experiments, Dr. Ochorowicz' findings were, in brief: exuded from the hands of the medium were mysterious forces that lifted the objects; these were capable of being photographed by special means. One was a ray with even greater penetrating-force than a gamma-ray, capable of strong effect upon photographic-plates, its direction being controlled by thought waves. The other force took the form of more or less rigid threads, non-physical but real, invisible to the human eye but photographable, which could raise and sustain small objects in space. They would become active and non-active instantaneously but sometimes the power would last several minutes. These thread-like rays were also controllable by thought-waves.

The full description of Dr. Ochorowicz's experiments, with large clear photographs, will be found in the *Annales des Sciences Psychiques* (1910).

HOW DOES the Spiritualist's claim for physical spirit intervention stand now? Perhaps not too solidly. If the human body, or psyche, is capable of exerting the forces as established by Dr. Ochorowicz, even agreed phenomena, such as Home's or Palladino's, cannot be irrefutably attributed to spirit-forces. If these mediums possessed the mysterious "Tomczyk force" to a high degree, certain effects such as levitation or telekinesis, might be explained. The other phenomena would have to be reviewed in its light. So the mystery persists. Until the advent of a new "great" medium, who will submit to the tests of modern science, physical phenomena must remain as one of the world's most bewildering enigmas.

Modern spiritualist cults flourish on this Caribbean island, offering promise of well-being and of a joyful eternal life

PUERTO RICO: ESCAPE FROM REALITY

Morris Siegel

THE CULT of Spiritualism has enjoyed a phenomenal growth in Puerto Rico. Cultists themselves estimate that twenty-five to forty percent of the population participates to some extent in spiritualistic activities, either as mediums, believers or interested persons already on the way to acceptance of the cult.

The established Catholic and Protestant churches seem powerless to stem the growth of the cult, although it is clear that Spiritualism is a threat to them. This does not mean that Puerto Ricans are turning away from religion as such. On the contrary, the spiritualists are simply transfering their mild Catholicism or Protestantism into an intense devotion to another set of beliefs and practices distinctly religious in character.

Many spiritualists resolve their simultaneous adherence to an established religion and Spiritualism by asserting that the latter is a "science." Many more spiritualists, however, particularly among the

illiterate and semi-literate poor Puerto Ricans do not view Spiritualism as a "science." To them, the cult provides another means to contact the supernatural realm and a more satisfactory set of supernatural explanations for mundane events.

Catholicism is by far the dominant religion in Puerto Rico. Inevitably, then, there are numerous points of resemblance between Catholicism and Spiritualism. Many spiritualists, indeed, view them as "one and the same thing." This is not surprising, for the cult was largely born of the Catholicism here, which is a religion that peoples the supernatural realm with hosts of good and evil spirits (angels, saints, demons, etc.), and that stresses the communicability between mortals and supernaturals. Spiritualism in Puerto Rico has added the religious ingredient of reincarnation, and made the relationship between mortals and spirits a commonplace.

A combination of economic, social, religious, and psychological factors explains the development of Spiritualism, though none of these of itself suffices to account for the cult. It is known that individuals representing every economic status are found among the spiritualists. Since most islanders are in the lowest economic stratum, the bulk of spiritualists necessarily derives from them. Poverty, as such, may not be the driving force of Spiritualism, but the social and psychological conditions engendered by poverty certainly help prepare the human ground for the kind of exciting activity that Spiritualism has for its adherents.

SPIRITUALISM does not function as a money-making enterprise in Puerto Rico. It is possible, of course, that a few individuals here and there profit from some spiritualistic practices, such as "fortune telling" and "healing the sick." But on the whole, these practices for a profit motive, so often encountered in the United States and in Europe, are uncommon in Puerto Rico. Most islanders are in fact to poor to make the cult profitable to charlatans.

Hence, Puerto Ricans seldom embrace Spiritualism for reasons of personal monetary gain. The cult leaders likewise do not profit from their work. The tiny sums contributed by cultists barely cover upkeep expenses of the Centers, and any remaining surplus could

hardly repay the leaders for all the time and energy expended on the cult. It must be concluded, therefore, that the spiritualists by and large are sincere believers in the truth and efficacy of Spiritualism as a supernatural thing, and not as a means to enrich themselves materially.

Spiritualism gives its adherents a sense of direct participation in cult activities. Every member takes part in the creation of a spiritualistic atmosphere at the sessions, and everyone has the ability, or the potential ability, to communicate with the spirits. The believer, through a process of learning and "sensitization," can eventually become either a medium or an expert in other spiritualistic functions, such as healing or conducting seances. Leadership is open to any person able and willing to take the time and make the effort to learn the proper techniques. These techniques may be acquired through reading the literature on Spiritualism or from practical experience. There are no special requirements to fulfill, neither educational, financial, nor biological, in order to qualify for a prominent place in the cult.

In a certain sense, every spiritualist is a priest or priestess or on the way to becoming one. Furthermore, since Spiritualism is essentially a collective enterprise, each spiritualist knows that the group will aid and abet the individual in developing his or her spiritual powers.

The group character of the cult and the members' necessary dependence on one another in cult activities serves to forge strong bonds which unite the spiritualists into a solid social unit. This social solidarity of spiritualists manifests itself in mutual visiting and in the many discussions of spiritual matters held by small groups of believers in their own homes. A spiritualist, for example, will almost always mention that a neighbor or a friend is a cultist, like himself, indicating the powerful feeling of identification.

An important attraction of Spiritualism for many Puerto Ricans probably stems from the close relationship possible between spiritualists and the spirits. In the Christian view, the direct communication of spirits or other supernatural beings with mortals is a rare phenomenon, one which has happened to relatively few individuals since Christianity first appeared. These individuals are revered as exceptional per-

sons, and the supernatural events reported as having happened to them are considered "extraordinary," that is beyond the capacity of ordinary human beings.

To the spiritualist, however, a whole realm of spirits is at hand, and the spirits are apparently ready and anxious to communicate with or through living individuals who have heeded their presence, and who have learned the techniques necessary for spiritual contacts. Hence, anyone among the spiritualists may achieve that "extraordinary" state which, in Christianity, has been reserved to the specially fortunate few. Moreover, the spiritualist may repeat this "extraordinary" experience almost at will.

PSYCHOLOGICALLY this is of the utmost importance. For through contact with the spirits, the simple, often-illiterate, hard-pressed Puerto Rican at one swoop rises above his dull mundane existence and becomes, for those moments at least, an "extraordinary" individual. At such times he is lifted above himself; he is the center of attraction of a group; he is an important individual by virtue of the spirit communicating with or through him; he is no longer just plain John Doe, or *Juan Pueblo,* an exhausted sugar cane worker, or a shabby store clerk or a drought-oppressed farmer.

In a strictly religious sense, Spiritualism offers reincarnation in addition to all that Christianity promises in life after death.

A fundamental concept in the Christian religions is the relationship between life on earth and life in a hereafter: the former is temporary, transient, a sort of testing-ground for human souls; the latter is static, eternal, and a place of judgment and reward or retribution for souls lately bound to earth. This idea of the hereafter, where wickedness and evil are justly punished, and goodness and virtue receive their just reward, carries with it the profoundest psychological significance for Christians. It gives solace to those who follow "the good life," but who undergo severe trials and tragedies while on earth, for will they not be rewarded in the next life, richly and for eternity? It makes more palatable the spectacle of wicked people enjoying worldly successes, for will they not suffer for their wickedness in the next life? It insures immortality to all mortals terri-

fied at the idea that existence ends with the death of the body. It makes this brief life on earth more meaningful. Finally, it provides comfort to those bereaved of their beloved ones in that it promises a renewal of relationships in the realm of the Beyond.

THE BELIEF in reincarnation is central to Puerto Rican Spiritualism, and it exerts a tremendous pull on individuals who are in despair over their condition in this life. Unlike Christianity, which grants mortals only one life on earth, the idea of reincarnation in Spiritualism promises the believers repeated existences as earth-bound mortals. And in these existences the individual gradually improves himself until he is completely purified of all conceived defects.

Reincarnation thus operates in a spiral fashion, with each new existence raising the individual to a higher level, not only in terms of the spiritual self but also from the point of view of material conditions on earth. It holds out opportunities for future existences that will make up for whatever hardships and sufferings are being endured in the present existence. These future existences, significantly, involve earthly, material, knowable things, rather than vague, inconceivable spiritual conditions in the disembodied hereafter.

There is clearly a genuine appeal in the expectancy of "good things on earth" to individuals who enjoy so few of these "good things" while they are on earth. The heavenly reward also appeals to them, but they still seem to crave a better life as material beings. Spiritualism offers both conceptions, that of renewed earthly joys and that of eternal spiritual gratification in the remote hereafter. While immortality is thereby insured, the spiritualists at the same time win the chance for the much-desired life on earth, with its material rewards, and in successive sequences.

Another appeal of Spiritualism lies in the ready and facile explanations the cult provides for practically everything that occurs to individuals. Misfortune and illness are simply caused by bad or evil spirits, and good fortune is attributed to the good spirits. Every individual has a guardian or protector spirit anxious to give aid. In the case of misfortune or illness, the victim can place responsibility for the affliction on a cause outside himself, on a bad spirit, thereby avoiding

self-recriminations often inspired among Christians by the belief that they are being punished for sins of religion.

The doctrine of reincarnation lends additional support to the spiritualist's view. When asked, for example, why bad spirits are afflicting him at all if he is living a blameless life, the spiritualist calmly replies that he is being punished for sins committed in a previous existence. He has forgotten these sins in the process of reincarnation. The present punishment serves to purify him, thus preparing him for a better and higher life in the next reincarnation. No matter what the affliction, then, the spiritualist faces it with resignation and the knowledge that it is serving a good purpose, that it is helping him advance toward a better life in the future.

A GREAT MANY followers of Spiritualism appear to have been drawn to the cult either by being spiritually cured of an illness themselves, or by having witnessed such a "miracle" on a relative, friend, or neighbor. Healing the sick through miraculous means—i.e., after medical science has failed—always seems to hold a most prominent place in the development of a religion. Spiritualism is no exception.

In Biblical times, and all through the centuries of primitive Christianity, miraculous healing was performed by divinely-inspired disciples of the new faith, and these feats are cited as absolute proof of the truth of the religion and of the healer's divine inspiration. The belief that demons (evil spirits) caused sickness, now so strongly held by spiritualists, persisted in Christianty until only recently. Indeed, it is probable that many Christians still cling to this concept. Logically, therefore, numerous and highly elaborate techniques and formulas for exorcizing the demons possessing and sickening human beings were developed and utilized by religious and secular individuals alike throughout the history of Christianity. Today, in Puerto Rico, Spiritualism has taken over the concept and it is rapidly accumulating spiritual techniques to exorcise the demons.

Spiritualistic healing may be viewed as performing a useful function in Puerto Rico in cases of illness due chiefly to psychological causes. The conditions of life for most of the inhabitants are such as to induce severe emotional and mental strains among the more sensi-

tive, more thoughtful individuals. It is no accident that Puerto Rico has one of the highest suicide rates in the world, the highest in the western hemisphere. But, in addition to these instances of total emotional and mental collapse, there must be thousands of persons suffering in varying degrees of intensity from neurosis and other psychogenic ailments.

If difficult life conditions are at all a cause of psychological problems, the population of Puerto Rico should show the consequences. Psychiatric treatment is in its infancy on the island; hence there is no way of discovering either the frequency of psychological disorders or their range and intensity. A significant clue may be found in the fact that so many spiritualists and non-spiritualists attest to the successful "curing" of individuals suffering from "insanity" or "morbidity" or "nervousness" or "wild outbursts."

In the absence of sufficient health services to care for a population largely subsisting on an inadequate diet and living among filth and disease, Puerto Ricans frequently have no recourse other than to "home-made" remedies and the spiritualist healers for treatment. And in cases of psychologically-induced ailments amenable to psychotherapy, the faith in the spiritualist and in his techniques may well effect "cures" otherwise unattainable. The spiritualist will at least relieve some of the more pressing psychological stresses, most probably by giving the "patient" a new interest, a new faith, and a new set of formulas to keep him busy. There is no question that the spiritualists believe firmly in the efficacy of their healing procedures, and this conviction is a powerful weapon in the "curing" of psychogenic difficulties.

SPIRITUALISM appears to fulfill certain basic needs of a great many Puerto Ricans. Though most of these needs are not entirely religious in nature, they seem to be translated into religious terms. Puerto Ricans may be uttering a protest against intolerable conditions when they throw themselves into the mysteries and excitement of Spiritualism. For the most part this protest is probably unconscious. Why, however, does the protest take this particular form? The answer may be found in the fact that most islanders are ignorant of the economic

and political causes of their unhappy situation, and that they are too inept in economic and political matters to express their protest in the proper terms. It is much simpler to escape into Spiritualism.

Spiritualist cults of one sort or another are found in many Latin American countries—e.g., Cuba and the Dominican Republic. These cults probably rest on psychological and social grounds reflecting difficult life conditions in general, as in the Puerto Rican case here described. Careful studies would doubtless reveal precisely the underlying factors consciously or unconsciously motivating other Latin Americans in their eager embrace of Spiritualism.

Latin American "spiritualism" is strongly based on native culture and the reincarnation doctrine is at the center of its ideology

BRAZIL: AFRICAN HERITAGE

Luis J. Rodriguez

ONE OF the dominating emotional forces in Brazil is spiritism. Brazilian spiritism differs from other forms of Spiritualism, in that it is a doctrine that maintains that the dead return again and again to earthly bodies through reincarnation. This doctrine, crossing social, economic, and racial barriers, affects the life and thought of a substantial part of the entire population of nearly 65,000,000.

Brazilian spiritism may be divided into three groups: the Law of Quimbanda, or black magic; the Law of Umbanda, or white magic; and the Law of Allan Kardec or the scientific, doctrinal, and philosophic aspect of spiritism. The relative position of each group is accepted and well understood by all spiritists. They are not rivals; they merge into each other, with many individuals on the border line. Quimbanda is at the lower end of the scale. Umbanda is in the middle, while Kardecianism is at the top. When the Kardec level is reached, pantheism, rituals, and liturgies have completely disappeared.

Both Quimbanda and Umbanda have their origins in the Afro-Brazilian culture of the colonial period. This culture was a mixture of the African spiritist pantheon, native Indian animism, and the Roman Catholicism introduced by the Portuguese missionaries. In spite of attempts by the Church to abolish native practices, beliefs and rites imported from Africa gradually fused with those of the Indians. Although both groups were slaves of the white man, they tended to withdraw to secluded forest groves, the seaside, or the riverside to perform *candombles* or religious ceremonial rituals. With the passing of time, the Afro-Brazilian religion absorbed from Roman Catholicism those elements which were compatible with native beliefs. The influence exerted by Catholicism was often merely additive where similarities with the African pantheon existed.

The backbone of both Quimbanda and Umbanda was, and continues to be, mediumship. The term medium did not originally exist among the natives. In the native cult the designation used is that of *cavalo* which is the Portuguese name for horse. It describes the position of the discarnate spirit manifesting itself through the body of another person during the trance state. The relative position of the two different personalities were those of one riding on top of another. As a rule, developing mediumship is heralded by seemingly neurotic or psychotic conditions, accompanied by visions or voices. If the individual is examined by a psychiatrist, auditory and visual hallucinations may be diagnosed. Therapy designed to eliminate these manifestations is then instituted, and sometimes it is successful.

If the diagnosis is that of incipient mediumship, a methodology to insure its gradual development is begun. The individual becomes a *filho do terreiro,* or a son. His ability to see and hear with greater clarity is improved. He later becomes a *cavalo* with that faculty developed under his own control. When this happens, as in Umbanda, the importance and responsibility of mediumship is emphasized. The individual is urged to follow a clean moral and physical life. He is strongly advised that the faculty is to be used for the benefit of his fellow man, and that it must not be commercialized, exaggerated, or abused in any way. It also must not be used for the rites of Quimbanda.

The development of Brazilian spiritism is based on personal and direct experience with the occult. The experience acquired through this means becomes the guide for conduct and beliefs. With the disappearance of the Inquisition and the emergence of religious freedom, the practice of Umbanda and Quimbanda gradually came into the open. The native Afro-Brazilian spiritist religion presents two closely linked cultural levels. Umbanda emphasizes the ethical use of mediumship, while in Quimbanda the mediumistic faculty is employed in the rites of black magic. The followers of these two spiritist cults, whose only variation is ethical, may be counted in the millions.

It is not possible to correctly estimate the total number of followers of Umbanda and Quimbanda. Many call themselves Catholic and keep their spiritism under cover. However, it may be safely stated that among the lower, predominately illiterate, economic groups—approximately fifty percent of the population—there is scarcely a person who is not, or has not been, in contact with Quimbanda. Walking through the suburbs of any Brazilian town or city, one is likely to see signs of a *macumba* or the work of a Quimbanda sorcerer. A *macumba* may be represented by a circle, approximately one foot in circumference, in which two or more candles, a pair of cigars, a dead chicken, and a bottle of cheap moonshine sprinkled with mandioca flour may be found. It is the offering of the sorcerer to the spirit assigned to influence or disturb someone. This disturbance or *despacho* is by specific request, and the sorcerer has been paid for his services. Those who are acquainted with this ritual, and that includes almost everyone in Brazil, bypass the "despacho" without disturbing it, for fear of the consequences.

One of the main activities of Umbanda is healing. Registered physicians are maintained in their *terreiros* or meeting centers. These physicians are said to be selected by the discarnate spirits that preside over the *terreiro*. In addition to standard medical procedures and techniques, spiritistic doctors use those roots and herbs of the Brazilian flora which have empirical healing value. These are used in conjunction with, or in substitution for, remedial drugs available at drugstores. In somatic conditions, mediumship is used for diagnosis. Treatment is always in the hands of a registered physician who follows his own

scientific and empirical criterion. Due to this combination of the two methods, satisfactory clinical results are obtained in many cases.

It is in the area of psychosomatic medicine, however, that the *terreiros* have made their greatest advances. For comprehension of spiritualist healing, an understanding of the concept of death is necessary; it may be summarized as follows:

Evolution is the supreme law of spiritism. Death means only the atomic and molecular disintegration of the cellular conglomerate—just this and nothing more. The kind of life an individual has led on earth explains the neurotic and psychotic condition in which he has emerged from the grave. He is exactly the same as before death. The aim of mediumistic healing is to free the confused discarnate man from a state of ignorance about himself. The majority of people who die never realize that they are immortal spirits, and as a result remain under the impression that they are still alive in the flesh. They influence the mind of a living person. The aim of the indoctrination performed with the assistance of the *cavalo* is to explain to the discarnate spirit exactly what his position is. He is made to realize, through logic and common sense, that the body in which he is inducing the disturbance does not belong to him. He is reminded that, although he is as alive as ever, he is now in the evolutionary cycle with great responsibilities always ahead of him. With his personality still intact, the discarnate spirit has the responsibility of lifting himself, morally and intellectually, through his own efforts. Immortality is not a placid state of religious mysticism, but a dynamic condition of eternal growth. The fact of self-recognition on the part of the spirit must be voluntary. If this is successful, the spirit awakens to reality and spontaneously separates from the living person, thus relieving the affected individual of his psychic disturbance.

In the *terreiros,* certain rites and ceremonies, involving singing and dancing, are employed. The visitor to a *terreiro* is impressed by the splendid choreography. The elaborate rites, ceremonials, and liturgy are necessary due to the low cultural level of the discarnate man. He is more easily influenced by this approach than by any other.

Umbanda, therefore, takes for its overall criterion and emphasis, the performance of a deep seated social service. This is not limited to

man on earth. It is also extended to help relieve the evolutionary crisis of the individual after he has discarded his fleshy shell.

KARDECIAN spiritism is at the top of the scale. It represents the true principles of Christianity, as interpreted and codified by Allan Kardec in his two books: *Book of the Spirits* and *Book of the Mediums.* Christ is considered to be the greatest medium of all time. The New Testament is a study of individuals who exhibited mediumistic faculties. Nothing is accepted as a miracle because, in Kardecian doctrine, the spiritists are acquainted with, and in possession of, higher knowledge. The cases cited in the Bible involving psychosomatic and psychiatric medicine are of daily occurance in spiritism, and may be explained causally.

Kardecian spiritists maintain hospitals, clinics, schools, and a large variety of social services. The graduate physicians that run the hospitals and clinics excell in diagnostic ability. Trained mediums are employed as assistants. They are able to seek and discover internal pathology with pinpoint accuracy. Their diagnoses are always confirmed by standard methods like roentgen findings, fluoroscopic and laboratory tests.

But again it is in the field of psychosomatic and psychiatric medicine that Kardecian medical centers excell. The procedure followed by the Kardecian physician is basically the same as that of his Umbanda colleague. Without the use of shock therapy, ataratic drugs or Freudian psychoanalysis, the cases are effectively handled, and the individual is relieved of his disturbance. In the relationship between the disturbed individual on earth and the disturbed discarnate entity, the cure, like Umbanda, is handled on the basis of spirit parasitism. Whenever it is found that the natural faculty of mediumship is at the bottom of the neurosis or psychosis, the faculty is methodologically developed.

As in Umbanda, the individual who is disturbed by voices and visions, of an hallucinatory nature, is trained to both hear and see these apparent hallucinations more clearly. This faculty, therefore, is developed under the full control of the individual, who returns to his normal life completely cured. Trained observers have compared such

cures with parallel ones handled by official psychiatric methods. The conclusions of these observers is favorable to spiritism, and Kardecianism continues silently but effectively to extend and deepen its roots.

Kardecian seances are widely held throughout Brazil. Many of these are in association with the national Brazilian Spiritist Federation or with the local autonomous state Federations. Publications are regularly issued by these groups on the activities of their members. Books on spiritism are also published. The high status of Kardecian spiritism may be illustrated by the fact that a commemorative postage stamp was issued on April 18, 1957 by the Postal Department in celebration of the centenary of the publication of *Book of the Spirits*. By that date the Brazilian Spiritist Federation had published 1,654,000 copies of Kardec's books.

Kardecianism is not the end, however. A new revolutionary spiritism is emerging beyond the religious Christian interpretation of Allan Kardec. This new spiritism is secular and scientific. It rejects the mystico-religious approach to the spiritual and handles mediumship on a strict phenomenological basis, which we in Brazil consider as a sort of advanced parapsychology. Its starting point is mediumship, which is recognized as a natural spontaneous faculty, and is employed for purposes of research. The faculty may develop spontaneously and normally in the individual, or it may be induced experimentally under hypnotism or lethargy. Contact between man and discarnate spirits is established and scientific subjects are discussed in a manner and scope unknown in religious spiritism. Thus the mystical religious base has been completely eliminated in the same manner that Kardecian spiritism rejected the rituals and liturgy of Umbanda and its pantheism.

Despite the three separate aspects of spiritism in Brazil, the overall unity of belief may well account for its development in this country. It consists of an open-minded, open-hearted willingness to explore the spiritual world and to accept both the challenge of our investigations and the consequences of living in a world in which there is no barrier between the allegedly normal and the supernormal. It is not so much Brazil's preservation of its spiritist past that matters, but its efforts to advance this knowledge, that holds so much promise for the future.

The founder of the spiritualism cult could answer all questions, even to the time a guillotined spirit took to leave the body

ALLAN KARDEC— PROPHET OF REINCARNATION

Wainwright Evans

THREE YEARS AGO the Brazilian Government issued a stamp bearing the portrait of a round-faced, goateed, balding Man of Distinction. There were five million of these stamps. The man was identified in conspicuous capitals as ALLAN KARDEC. To the right of his picture, in Portugese, was the legend: "Brazil—Correio—1957 —1st Centenary of Organized Spiritism."

To say the least, this stamp must have puzzled thousands of philatelists throughout the world—since most of them would naturally know nothing, either about "Allan Kardec" or about any "Centenario Do Codificacao Do Esperitismo," in Brazil or anywhere else.

It was as if the United States Government had, on the urging of a group of American spiritualists, put out a stamp to celebrate the emergence, in December 1847, of the two Fox sisters from that historic little house in Hydesville, New York, where the alleged spirit of a murdered peddler produced raps which resulted in the modern America Spiritualist movement. How much would the average stamp collector know about that?

The same is true of the relatively obscure Allan Kardec. Nevertheless this Brazilian stamp has behind it an engrossing history. For, by the time he died in 1869, Kardec had made himself the father of spiritualism in his native France, and the stepfather, if you like, of an upsurge of spiritualism on the Continent, and across the Atlantic as well. Only he called the movement he initiated "Spiritism," and if you should dare to call Kardec a "Spiritualist," even now, a century later, his indignant ghost might well come back from Jupiter or wherever he is sojourning in his present incarnation.

Kardec founded what amounted to a new religious sect, allied to spiritualism, as accepting the idea of communication with spirits, and yet remote from it—a newly formulated theory of human life and destiny, built around reincarnation as its central dogma. Reincarnation is an old story, of course, but he gave it a special slant by offering it as a direct revelation from a group of spirits, who allegedly dictated the five books he wrote on the subject. Kardec had a genius for propaganda, a strong, and forceful personality, a plausible and clear writing style, and no doubts whatever that the revelation that had come to him was the final and ultimate truth. And, since it had come directly from the spirits, there was no need to clutter it up with clumsy and tiresome attempts at scientific proof, after the manner of the psychic researchers, who were even then beginning to make themselves heard, especially in Britain and the United States.

In France, where very little writing had appeared on the subject of spiritualism, Kardec and his books became very popular; (and the same was true to a lesser extent in neighboring countries.) But in Britain where orthodox spiritualism was already well entrenched, he could not so much as get his toe in the door. In North America, he was received in a cool manner while Latin America welcomed him with warmth. (See Brazil: African Heritage, Page 79).

ALLAN KARDEC'S real name was Leon-Denizarth-Hippolyte Rivail. He was born in the city of Lyon, France in 1804. His father was a barrister of prominence. In his studies young Leon showed himself something of a prodigy, and at the age of fourteen, busied himself coaching those of his schoolmates who had memories less retentative than

his. He became interested in botany, and collected a remarkable herbarium. Since he had been born in the Roman Catholic region, but educated as a Protestant, one of his main preoccupations from boyhood was to find a way to bring about unity between the warring sects of Christianity. In short, he was a very serious-minded young man. Throughout his life, he was hardly ever known to laugh—though he did, it is said, have a charming and kindly smile.

His main interest was education; and in 1828 he bought an already established boys' school and became a teacher. Two years later he hired a hall, and for the next ten years, gave free popular lectures in Chemistry, Physics, Comparative Anatomy, and Astronomy. They must have been lively lectures if they were delivered with anything like the persuasiveness, clarity, and charm that later characterized the books on Spiritism which finally made him famous. His audiences often numbered as many as five hundred, and some among them later became prominent in the science of that day. (Among his works at this time was a mnemotechnic table of dates and outstanding events in French history to help students remember them. Along with that went the devising of what is said to have been a very ingenious method of computation.)

In the meantime he wrote a book on Public Education, an Arithmetic, a French Grammar, an examination Manual in Arithmetic and Geometry, and a spelling book dealing with "Orthographic Difficulties." Many of these were in widespread use in French schools.

He became a member of the Royal Society of Arras, Secretary of the Phrenological Society, and a member of the Society of Magnetism—(that is to say, Mesmerism, or today's hypnotism). In connection with this, he also "investigated somnambulism, trance, clairvoyance, and the various other phenomena connected with mesmeric action."

At last, about 1850, when spiritualism, stemming from the feats in America of the Fox Sisters, the Davenports, Daniel Dunglas Home, and other mediums, spread to Europe, he became interested in "table-turning," a phenomenon in which he sensed some possible religious significance. He was not a mystic, and had no psychic gifts of his own. His interest in religion, however, was real and deep, resulting in a

religious system which as he saw it, required no scientific verification, since it was a direct revelation from the spirits who had commissioned him to pass the gospel of reincarnation along to the waiting world. He called it "spiritism" as distinct from "spiritualism"; his only link with the latter was his belief that communication with discarnate entities was a fact. (According to Webster, "spiritism" differs from "spiritualism" in that it conveys no notion of any special doctrine as to the nature and state of spirits. Evidently the writer of that definition had never heard of Kardec.)

KARDEC presented his material mostly in a question-answer form, carrying his educator's training into his new field of interest. He would cross-examine the spirits, often with the skill of a Perry Mason in a TV mystery. If he got too curious and backed the spirits into a corner, they would gently slap him down with the statement that here was one of the ultimate mysteries not given to mortals to know. And because he really believed every line of it, his books make fascinating reading, whether the reader agrees with him or not.

According to Miss Anna Blackwell, who ably translated the books into English, and to whose Preface I am indebted for many of the biographical facts given above, Rivail, as he was then known, made his first contact with the spirit world through two young girls, who had been frivolously amusing themselves with "table-turning" and the like. The minute Rivail came on the scene, the character of the communications changed; and certain spirits "of a higher order" took over, explaining to Rivail that they were going to give him some special revelations "in order to enable him to fulfill an important religious mission."

When, after two years of sittings with the young ladies and other mediums, Rivail proposed to the spirits that he put their communications into a book, they agreed with the idea. They told him, "To the book in which you will embody our instructions, you will give, as being our work rather than yours, the title *Le Livre des Spirits The Spirits' Book;* and you will publish it under the pseudonym of ALLAN KARDEC." (This, Miss Blackwell explains in a footnote, was an old Breton name in his mother's family.) He was to use the

name henceforth "for all the work that . . . will gradually open before you as you proceed with it under our guidance."

Urged on by his complete faith in these communications, Kardec produced a book that took France by storm and followed it with four others that were received almost equally well. Perhaps it was the ingenious meticulous completeness and authoritative definiteness, that gave Kardec's "Spiritism" its hold on the popular mind. For every conceivable question he had an answer—even to how long, if a man were guillotined, it took for his spirit to vacate his body.

Another reason why Kardec had an overwhelming advantage was that, at the time when he became famous, very little orthodox spiritualist literature had appeared in France, though a good deal was available in Britain and the United States. This gave him a head-start. He made the most of it by immediately founding and editing a journal . . . *La Revue Spirite;* and very soon there were ten such pro-Kardec publications in France, all ardently supporting Kardec's brand of Spiritism.

Kardec's only notable competitor and opponent in this field was *LaRevue Spiritualiste,* a *spiritualist* publication which was belatedly founded in 1858, with Z. T. Pierart for editor. It followed the orthodox spiritualist doctrine that man experiences only *one* mortal birth, and continues from then on as a member of the spiritual world, progressing through a series of spiritual states without any resort to reincarnation. But Pierart was no match for the energy, skill, and dogmatic assurance of Kardec. But the opposition of the British spiritualists, not to mention British non-spiritualist psychic researchers, was implacable, and the only Kardec disciple in Britain of any prominence, was Miss Anna Blackwell, his translator.

CAMILLE FLAMMARION, later famous as an astronomer, early came under Kardec's spell in 1861, at the age of 19, and joined Kardec's Parisian Society for Spiritualistic Studies. But Flammarion's scientific bent made it impossible for him to accept Kardec's proof-free doctrines for long. When a communication on matters astronomical came through, signed "Galileo" for instance, Flammarion angrily said the material was a product of Kardec's own mind. So Flam-

marion broke with Kardec, taking a separate path which resulted many years later, in 1923, in his becoming President of the (British) Society for Psychical Research.

In his own circle, Kardec remained a dictator. And he excluded from the circle, all mediums whose communications did not support his reincarnation doctrine, avoiding mention of them in his journal and in his books. (Among these was Daniel Dunglas Home, one of the most spectacular physical mediums on record.)

Kardec's doctrines so fascinated the Emperer Napoleon III that he several times summoned Kardec to the Tuileries for conversations.

According to Miss Blackwell, Kardec's later books are, in part, a compilation of material he received through various spiritist organizations that sprang up under the stimulus of his first book. He also received further communications on his own through a variety of mediums. He revised and enlarged *The Spirits' Book* in 1857. Later, from other material, he produced the *Book of the Mediums,* a sort of mediums' handbook, an astonishing collection of information about mediums and their ways, together with information on the techniques of mediumship. This book is fun to read—much more so than *The Spirits' Book.* His classification of mediums is especially diverting. There are Sensitive Mediums, Natural or Unconscious Mediums, Voluntary Mediums, Rapping Mediums, Mediums for Displacements and Suspensions. Mediums for Apparitions, Mediums for the Transport of Objects, Mediums for Trivial and Obscene Communication, Calm Mediums, and others bearing such labels as Sensitive, Rapid, Proud, Touchy, Nocturnal, Pneumographic, Healing, Hearing, Presentient, Prophetic, Illiterate, Scientific, Medical, Philosophic, Jealous, Mercenary, and the like. The list runs to seventy one items, with Kardec's comments on each. The book is flavored with comments contributed by "Erastes," who was "a companion of St. Paul," St. Augustine, Vincent de Paul, St. Louis (King Louis, IX,) St. Benedict, and others, including "The Spirit of Truth."

Kardec's other principal books were *The Gospel as Explained by Spirits, Heaven and Hell* (an exposition of morality as spirits see it,) and *Genesis,* a concordance of the spirits' theory of the "discoveries of modern science"—that is to say the science of that day.

Knowing that heart disease was likely to put an end to his present incarnation at any time, Kardec started to found "The Joint Stock Company for the Continuation of the Works of Allan Kardec." But while he was in the middle of that project, he died suddenly of an aneurism on March 31, 1869. His widow completed the project.

THE main features of Kardec's system, as he "received it from the spirits" are as follows:

Man, they told him, is made up of body, soul or incarnated spirit, and perispirit, a semi-material substance which constitutes an envelope for the spirit and unites the soul with the body. Perispirit is "a fluid which the spirit draws from the atmosphere of its planet." When you see a "ghost" you are looking at the perispirit. Animals, though Kardec is confident they have no souls, do have perispirit.

When a person dies (say Kardec's spirits) he returns to the spirit world for a period during which his whole past series of incarnations unrolls before him in order that he may realize his mistakes. This makes him eager for a chance to try again, in a fresh incarnation, which he chooses after conferences with the guardian spirit who has charge of him.

Reincarnation is a "logical necessity" imposed by God, as a try-again means of attaining perfection through the vicissitudes of corporal existence. Thus God, as any affectionate father, "always leaves the door of repentance open to his erring children."

Kardec, like his spirit teachers, is confident that God could not have worked out a reconciliation of the opposing and equally imperative demands of Justice and Mercy in any other way. Justice is free, but Mercy must be earned. (There is no mention of the theological dogma of Grace.) The process is compulsory. Man has "free will" to the extent that he can drag his feet and slow down his own advancement, but progress he must, eventually. There's no slipping back. Every advancement is permanent. You can become better but not worse. Thus the soul inches forward step by step toward perfection, and a return to God. There are no lost souls, only delayed souls.

But the road is a long one, reaching back into an infinite past and winding on into an infinite future. Kardec's critics considered

that in all this he was offering simply the cheerless prospect of a terrifying and cruelly prolonged ordeal. But what really drew their fire was the proviso that reincarnation involves a complete loss of memory. Also that when a man dies, he parts company from his wife, family,, and friends, forever. So far as he is concerned, they are wiped out—a total loss, in short, of everything he values and counts as a part of himself, bone of his bone, flesh of his flesh. Thus, in death, Kardec's opponents point out, man is brutally pulled up by the roots; he loses his sense of personal identity. Should he meet his loved ones in a future incarnation, he would not know them. Death means goodbye.

THIS THEORY, with its vast impersonalism, angered spiritualists, and a great many non-spiritualists as well; they pointed out the contrast between this and the respect for the individual and his right to remain himself, that is a central feature of the Christian teachings. Be that as it may, the fact stands that some people find Kardec's doctrine attractive, while others find it repellent.

In the meantime, Kardec provides plenty of cosmic space for his spirits. If you behave yourself in this incarnation, there is a very good chance that, when you have died, leaving wife, family, friends and other incumbrances, and you are footloose and fancy free once more, with no memory of any of them, you may go to some other planet in your ingrown search for individual perfection. But avoid Mars by all means! It ranks as a sort of Devil's Island among the planets, apparently, and the moral and physical status of the Martians is even lower in the scale than that of Earthlings. And earth, as Bernard Shaw was to suggest many years later, is probably used as a lunatic asylum by other planets. On the other hand, avers Kardec, the spirits on Jupiter are a very superior lot, and some of our best people go there (in their next incarnation.)

As for the Sun—it is a meeting place for non-corporeal spirits of high degree. From there they "send out radiations of their thought toward other worlds in the solar system, which they govern through the instrumentality of spirits of less elevated degree, to whom they transmit their action by the intermediary of the universal fluid."

Unlike many mystics who have allegedly returned from psychic journeys and visions of the ineffable and the indescribable, Kardec was no mystic. Whatever mysticism is to be found in his writings is a second hand article. It represents no experience of his own. But even if it did, it would not greatly matter. Of those who believe they have had glimpses of that Other World, none can adequately describe it.

"Late—late in the gloamin' Kilmeny came home!
For Kilmeny had been she could not tell where,
And Kilmeny had seen what she could not declare."
All she knew was that there was something—something!

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This rival of Darwin, both a daring and meticulous explorer, brought the same qualities to his study of psychic phenomena

ALFRED R. WALLACE—SCIENTIFIC ENTHUSIAST

Susy Smith

"I WOULD far rather burn my whole book," wrote Charles Darwin in 1858, "than that he or any other man should think that I had behaved in a paltry spirit."

The "he" referred to was Alfred Russel Wallace. Darwin was disturbed because, while preparing his *Origin of Species* for publication, he had received a letter from Wallace from Malaya, in which Wallace put forth his own concept of natural selection: it was identical to Darwin's.

Could he now publish honorably? Darwin wondered. Fortunately, he had a copy of a letter he had sent to Asa Gray at Harvard, proving his prior claim to the theory. So the advice of his friends prevailed and his famous book was published.

It was by this mere chance—Wallace having written his newly-formed theory to Darwin, instead of making it public himself—that the solution of the great problem of natural selection is now credited

to Darwin alone. Although one of the greatest scientists of all time, Alfred Russel Wallace is known to relatively few, yet the contribution he made to the thinking of his era is undoubtedly as great as Darwin's —as Darwin, himself, was the first to admit.

It is not for his work on evolution, however, that parapsychologists are directly concerned with Wallace, but for the fact that, during the latter half of his long and active life, he made an extensive study of spiritualism. He brought to it the same analytical reasoning and objective criticism that represented all his investigations in natural history, and was eventually convinced of the truth of spirit communication. From it he set forth a philosophy which carries the theory of evolution to its ultimate conclusion. This was the great paradox of his life, and, indeed, one of the great paradoxes of his time—that a leader among the so-called "materialists," so often accused of destroying the spiritual interpretation of life, advanced in later years a doctrine which sought to explain man's spiritual nature as part of the evolutionary cycle.

Alfred Russel Wallace was not an adventurer in thought alone. During his travels, his many physical encounters with the elements would have discouraged a less hardy spirit. On his first scientific expedition we are given the picture of him sitting in a lifeboat, calmly, if numbly, eating a biscuit as he watches the burning ship which contains the entire butterfly and beetle collection from his four years' research in the Amazon jungles. With rope-seared hands he helped bail the leaking longboat for ten days, until he and the crew were picked up by a passing vessel and saved.

Wallace did not write much about such adventures. He did not really think much about them, taking them as a necessary but uninteresting accompaniment of what he considered to be much more exciting—his mental excursions. He was modest and retiring by nature, he even thought of himself as lacking in physical courage; yet he lived to be ninety-one years old, and he encompassed many of the hearty experiences of two robust centuries in his lifetime.

Alfred Russel Wallace was born January 8, 1823 in Monmouthshire County on the English-Welsh border. His father was an educated but financially inept gentleman. Although Alfred read library

books constantly, his formal education stopped when he was fourteen. He then went to work at surveying with his older brother William. His next six years were spent enjoyably tramping the mountains and valleys of England and Wales with transit and tapeline.

At twenty he drifted into schoolteaching, where he did rather well with the students and spent a great many hours reading scientific books. It was at this time that he and his pupils attended some lectures on Mesmerism, which afterwards the boys tried successfully to practice on each other. At their urging, Wallace tried it himself. With some he could, by passes and suggestion, produce the trance state, temporary loss of memory, and also cataleptic rigidity of the limbs. He wrote later that he was particularly interested in a student who had a community of sensation with him when in the trance. "If I held his hand," he wrote, "he tasted whatever I put in my mouth, and the same thing occurred if one or two persons intervened between. If another person pinched or pricked me in various parts of the body, however secretly, he instantly felt the same sensation."

From this, young Alfred Wallace learned an early lesson. There was a good deal in print at that time arguing the truth or falsehood of hypnotism. He writes: "The importance of these experiments to me was that they convinced me, once and for all, that the antecedently incredible may nevertheless be true; and, further that the accusations of imposture by scientific men should have no weight whatever against the detailed observations and statements of other men, presumably as sane and sensible as their opponents, who had witnessed and tested the phenomena, as I had done myself in the case of some of them." This also applied later in his life when he became interested in spiritualism, and saw and examined things at seances that others, who had not investigated them, insisted could not be true.

THE MAN who turned Wallace's attention to science as a career was Henry Walter Bates, a young entomologist whom he met during his schoolteaching days. Wallace's interest was aroused by Bates's collection of beetles—their variety, and their (to him) beauty. He joined Bates in capturing them, and they soon resolved to go to the Amazon River region to collect insects, butterflies, and birds for natural history

museums and private collectors. They left April 20, 1847 in a small sailing vessel and landed at the city of Para in Brazil.

Even though he suffered frequently from fever and dysentery, Wallace thoroughly enjoyed the four years he spent tracing the Amazon and its tributaries. He admired the beautiful virgin forests, he was entranced by the variety and beauty of the butterflies and birds, and he was charmed by primitive men when he lived among them. "The more I see of uncivilized people," he wrote, "the better I think of human nature on the whole, and the essential difference between civilized and savage man seems to disappear."

On his return trip home from Brazil came the big fire at sea mentioned earlier—with the loss of his private collection of hundreds of new and unusual specimens on board the burning ship. He was able to save a few of his drawings of fish and palms, and they were the basis of the book he wrote in 1863—*The Naturalist on the River Amazon,* which became a scientific classic.

Wallace was soon inspired to leave England again, this time on a collecting expedition to the Malay Archipelago, the area now known as Indonesia, where few naturalists had ever been. During his eight years there he had frequent hazardous experiences which taxed his physical endurance. But they were all in the day's work for him. The real adventure was in securing a specie of bird of paradise or a butterfly which had not before been preserved intact. He frankly admitted almost swooning with joy and excitement as he captured something as rare as the elegant *Ornithoptera Brookeana* butterfly.

His interest went deeper than mere enthusiasm, however. His active mind never stopped trying to analyze the cause of the things he observed. "I am engaged in a wider or more general study of the relations of animals to space and time, or in other words, their geographical and geological distribution and its causes," he wrote to his friend Bates.

When he had frequent spells of intermittent fever, he almost welcomed those quiet lucid interludes between the bouts with chills and high temperatures, which gave him time to think. As he lay abed, he tried to correlate the works of other naturalists with his own observations, seeking the answers they had not achieved.

"Why do some species die and some live?" he wondered. And suddenly came a startlingly clear revelation: that, on the whole, the best fitted lived. From the effects of disease, the most healthy escaped; from enemies, the strongest, the swiftest, or the most cunning; from famine, the best hunters. Yes, the fittest would survive. Thus, independently, did he arrive at the conclusion which he wrote to Darwin. Yet he was never to be jealous that Darwin received the credit for the discovery of natural selection.

Strangely enough, he had almost a hero-worship of Darwin, which was always maintained, even after his return to England and his meeting with that famous man. It was reciprocated. They exchanged warm and friendly letters throughout the years, while yet arguing about differences in ideas and theories. Their main conflict of opinion, according to Loren C. Eiseley in an article in the *Scientific American,* February, 1959, was the result of Wallace's deeper humanity and long experience with primitive peoples, which reveals with particular clarity his more sophisticated approach to the question of "man." Now that science has so thoroughly accepted some of Wallace's ideas, it is hard to realize how heretical his views were then.

Darwin had ignored the subject of human evolution in the *Origin of Species.* But after the book's success the question inevitably arose, "Where does man fit into the scheme of evolution?" At that time there was a widespread tendency to see the whole story of human evolution revealed in a sequence from such existing apes as the gorilla through the "lower" living races to Caucasian man; and the languages of primitives were compared to the chattering of apes and monkeys. Wallace, however, stated unequivocally: "Among the lowest savages with the least copious vocabularies the capacity of uttering a variety of distinct articulate sounds, and of applying to them an almost infinite amount of modulation and inflection, is not in any way inferior to that of the higher races."

He was certain that savage man possessed latent mental powers—ability to understand and produce music, mathematics, art—which could not be explained in the simple utilitarian struggle for existence as portrayed by the Darwinists.

"My view was, and is," Wallace stated, "that there is a difference in kind, intellectually and morally, between man and other animals; and that while his body was undoubtedly developed by the continuous modifications of some ancestral animal form, some different agency, analogous to that which first produced organic *life,* and then originated *consciousness,* came into play in order to develop the higher intellectual and spiritual nature of man."

In other words, this thinker, who had never been impressed by organized religion, was now led to suggest that a higher intelligence might have played a hand in the development of mankind.

This evaluation of man's place in the universe came after he had begun his psychical research. When he had first heard of the strange doings of spiritualists he had thought some of them "too wild and *outré* to be anything but the ravings of madmen." Some, however, appeared to be so well authenticated that since he could not at all understand them, he concluded "as most people do at first, that such things *must* be either imposture or delusion." Later he observed such phenomena as rappings, table movings, and even stranger developments in his own home, where he was able to exercise thorough control to eliminate the question of conscious physical action by anyone present. These experiments prompted Wallace to delve deeper into the subject. He spent many years investigating the supernormal with the same enthusiasm that he had brought to natural history in his earlier days.

WALLACE had settled down in England after his return from Malaya, married, raised a family, and devoted himself to writing books about his many experiences, ideas, and theories. He was invited to read papers before various scientific societies, was given medals of recognition of his contributions, and was awarded an honorary LLD by the University of Dublin. His friendships with many of the prominent men of his day, T. H. Huxley, Herbert Spencer, Samuel Butler, John Tyndall, and others, kept him occupied with voluminous correspondence. As he became increasingly interested in psychical research he made friends with Frederic W. H. Myers, Sir William Crookes, Sir

William Barrett, W. Stainton Moses and other scientists and savants active in that field.

In 1886 the Lowell Institute of Boston asked Wallace to deliver a series of lectures. This was the spearhead of a long trip throughout the United States, where he learned much about the American flora and fauna and also about the spiritualist movement in this country. Among others of prominence, he met William James, James Russell Lowell, and Oliver Wendell Holmes at a dinner party where the talk was of politics, spiritualism, and travel. Later he was invited to dinner with Holmes at his own home. "When we were alone he turned our talk on spiritualism, in which he was much interested and which he was evidently inclined to accept, though he had little personal knowledge of the phenomena," Wallace reported.

He most enjoyed the three months he spent in Washington, D.C., where many prominent persons at that time were openly avowed spiritualists. He then travelled extensively in the West, and was the house guest in California of Senator and Mrs. Leland Stanford, who had recently lost their son. They both assured him that they had long-continued communication through several different mediums with their son, and under circumstances that "rendered doubt impossible."

Wallace's first personal experience with the phenomena of spiritualism had occurred at the home of a skeptical lawyer friend. Only members of their families were present. All put their hands on a large table and after a time it began to move slightly. Finally the table moved across the room. Distinct tapping sounds were heard. Then the table began to vibrate, almost like the shivering of a dog. "On trying afterwards," Wallace reports, "we found the table could not be voluntarily moved in the same manner without a great exertion of force, and we could discover no possible way of producing the taps when our hands were upon the table."

He was captivated. He began a series of observations in his own home with his own family. It was soon discovered that a friend of his sister's, a Miss Nichols, had the power of inducing loud and distinct taps when they held a seance in her presence. Each time they sat, Miss Nichols' force became stronger, and eventually she developed powerful mediumship.

He describes one of their earliest sittings, when everyone present placed both hands upon a small table. After a short time the table rocked from side to side, then rose from six inches to a foot in the air, and remained suspended for fifteen or twenty seconds. "I prepared the table before our second trial without telling anyone," he writes, "by stretching some thin tissue paper between the feet an inch or two from the bottom of the pillar, in such a manner that any attempt to insert the foot must crush and tear the paper." The table rose up as before, resisted pressure downwards, and dropped suddenly. Wallace then turned the table upside down, showing the tissue paper stretched across, completely intact.

Although the methods applied by Wallace may be considered imperfect by current investigative standards, they nonetheless reflected his careful, scholarly techniques, and his fertile and inquiring mind. And things happened under his direct observation which he could not attribute to anything but supernormal activity.

For instance, once early in the development of Miss Nichols—in his own home, in mid-winter—the Wallace family held a seance in a small, closed, dark room for about four hours. Suddenly a bouquet of flowers appeared on a bare table. It consisted of anemones, tulips, chrysanthemums, primroses, and ferns, and all were fresh, covered with a fine cold dew. At later sittings, flowers, and sometimes fruit, appeared. When a friend of Wallace's once asked for a sun flower, a plant six feet tall fell on the table, with a large mass of earth around its roots.

"I have since witnessed a great variety of phenomena," Wallace wrote; "but I attach most importance to those which I have carefully and repeatedly tested, and which give me a solid basis of fact by which to judge of what others relate or of what I have myself seen under less favorable conditions."

It was not only the physical but the mental aspect of this strange new science which intrigued him. He never missed an opportunity to study and read and ask questions about it; he attended seances with every available medium; and he had numerous personal experiences. After he was finally convinced that these phenomena were really caused by spirits trying to communicate with those still on earth, in

order to prove their continued existence, he wrote: "It is true that for twenty-five years I had been an utter skeptic as to the existence of any preter-human intelligences, and that I never for a moment contemplated the possibility that the marvels related to spiritualism could be literally true. If I have now changed my opinion, it is simply by the force of evidence."

A. R. WALLACE has presented in *Miracles and Modern Spiritualism* the moral teachings which he ostensibly learned from the spirit world through mediums. It is interesting, and almost uncanny, that throughout the following years, many people have received almost identical information when attempting spirit communication. This uniformity of material, received independently by those who have had no possible opportunity to read Wallace's book, or other books with similar content, inevitably impresses one who begins to investigate this subject from its philosophical as well as its physical aspects. Because the following basic principles were set forth by a man who conceived evolution originally, they hold special interest:

"1. Man is a duality, consisting of an organized spiritual form, evolved coincidently with and permeating the physical body, and having corresponding organs and development.

"2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

"3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge and experience of earth-life forming the basis of spirit-life.

"4. Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathize with, and strive to warn, protect, and influence them for good, by mental impression, when they cannot effect any more direct communication."

The essential teaching of spiritualism, as Wallace saw it, is that we are all of us, in every act and thought, helping to build up a "mental fabric" which will constitute ourselves, more completely after the death of the body than it does now. Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded.

"In proportion as we have developed our higher intellectual and moral nature, or starved it by disuse and by giving undue prominence to those faculties which secure us mere physical or selfish enjoyment," he writes, "shall we be well or ill fitted for the new life we enter."

Wallace suggests that if we look upon the phenomena of spiritualism, not as anything supernatural but as the natural and orderly efforts of spiritual beings to communicate with those still in the physical body, we shall find every objection answered.

Wallace had quite a few arguments with his friends about his new field of interest. He quotes Professor T. H. Huxley as saying: "If the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, they do not interest me."

"But," Wallace reasons in reply, "if the very large majority of those who daily depart this life are persons addicted to twaddle, whence is to come the transforming power which is suddenly, at the mere throwing off of the physical body, to change these into beings able to appreciate and delight in high and intellectual pursuits?" Nothing is more common than objections to the triviality of the communications alleged to be from spirits, but Wallace feels that these in most cases are caused by the complex difficulties of communication and of reception. Even so, he says, "the most trivial message or act, if such that no living person could have given or performed it, may give proof of the existence of other intelligences around us."

Neither Huxley nor anyone else could dampen the curiosity, the zeal for discovery, the desire for personal evolution, of this interested and interesting man. He had an enthusiasm for life, and he didn't mind being called an enthusiast, especially when he expounded on this subject so close to his heart.

"It is my pride and glory to be worthy to be so called," he wrote in a letter to a friend. "Who ever did anything good or great who was not an enthusiast?"

New York State has long been a center of psychic traditions, this is the story of its most colorful and influential figure

ANDREW J. DAVIS— "POUGHKEEPSIE SEER"

Michael O'Shaughnessy

THE mid-nineteenth century was an era of American growth, expansion and reaction. Rebellion against the Puritan heritage had begun; chips were showing on Plymouth Rock. The country's swift material advance was accompanied by demands for more flexible and pragmatic spiritual guidance. The strict prohibitions of the Methodists, Baptists, and their like, stirred rebellious feelings. But religious free-wheeling was too alarming for many; the guilt aroused by rebellion took refuge in a fierce desire to appease the Almighty enough to guarantee a snug corner in the hereafter.

To meet this demand for a stake in the next world, a whole flock of guides sprang up, proclaiming that they were in the know, and ready to open communication with those lucky ones already firmly established in the "Sweet Bye-and-Bye." One man stood out among these guides to another world, his life and work are dramatically representative of spiritualism's birth in American history. He was Andrew Jackson Davis.

Born in upper New York State, in 1826, Davis began life in sordid and squalid surroundings. His father was a shoemaker and an alcoholic, his mother was prone to migraines, intuitions, and undeveloped manifestations of clairvoyance. She at once perceived her son's extreme sensitivity and managed to give the boy reassurance enough to nourish his delicate nature, probably at the expense of her other dismal offspring. And it is a demonstration of Divine, if whimsical, Guidance that any of them survived.

Little Jackson never stopped asking his mother questions: "How did I come to breathe? Who ordered it?" He was puzzled but impressed by her reveries, and what he called her "look of distance," and listened with eager awe to her accounts of prophetic dreams, whose symbols would have enchanted psychiatrists today. Jackson observed that "she never doubted the incomprehensible"—and probably ignored the comprehensible. When he was ten he was sent to school, such as it was, but he was uneasy with his contemporaries and extremely slow to learn.

His father happily had a "revelation" of a drastic nature, stopped drinking, and eventually moved the family to Poughkeepsie. Jackson again attempted schooling, but after six weeks gave it up. He was not stupid, but his brain did not function in conventional or academic fashion. He heard all the overtones of what was said, but none of the details. And he was confused by the sanctimonious and ponderous paens to self-righteousness he heard in church. He gradually became conscious of what he called "music in the air," and then he began to hear voices.

At first these voices were only sensible and practical, suggesting what he might do, what he should eat—"Eat plenty of bread and molasses" was one, a combination still approved by dietetic specialists. All his life Jackson was to advocate attention to diet and other functional as well as spiritual matters, for he believed they should never be separated or separate.

He became a clerk in a local shoestore, and was intrigued by the Methodists. With adolescent devotion he went to prayer meetings and prayed to be led to the alter. He was distressed because the greater his desire and the more he prayed, the further he receded from any pos-

sibility of conversion. His native instincts fought against imposed limitations and what seemed to him irrational and prejudiced. At this same time he first learned about slavery in the South, and was profoundly shocked. "The mere idea *chilled* me to the core," he wrote later in his autobiography, *The Magic Staff*. "It made me crouch, and fold my arms in silent consternation."

HYPNOTISM was in its heyday of thrills. One "Professor" Grimes, gave sensational demonstrations of his wonderful powers in the Village Hall, to the suspicious delight of the townsfolk—until he tried experiments with them, and their delight turned to terror. Jackson said he dozed, during one of these meetings, and closed his eyes out of boredom, but "a vigilant curiosity still served to keep my mind on the alert. The professor went through a series of motions—resembling the presto chango of legerdemain performers—and then imperiously said: 'You can't open your eyes!' He was mistaken. I did open my eyes with perfect ease. Whereupon he passed on to the next subject. . . ."

Not long after this adventure, William Levingston, a hypnotist of a more serious caliber came into the shoestore, and learning of Jackson's interest, invited him to go to his house for an experiment that very night. The boy went out of curiosity, but possibly his voices had been giving him subliminal encouragement. However, he declared that he then had no confidence in mesmerism.

"First, mentally: I had a love of truth; a reverance for knowledge; a somewhat cheerful disposition; a deficient imagination; an unbelief (or ignorance) concerning the existance of ghosts, etc.; an unconquerable dread of death; a still greater dread of encountering what might exist beyond the grave; a vague, apprehensive faith in the Bible doctrine of eternal misery; a tendency to spontaneous somnambulism; an ear for what I then called imaginary voices; a memory defective as to dates; a mind nearly barren of ordinary education; a heart very sympathetic in cases of trial and suffering; and, lastly, I was disposed to meditation and the freedom of solitude.

"Second, physically: my body was imperfectly developed; my breast was narrow; my spine was short and weak; my stomach very

sensitive; in my blood flowed the subtle poison of my father's alcohol; my muscular fabric was unsound and inefficient; my nervous system was highly impressible and injured by the parental use of tobacco; my face was pale and marked by a prominent nose; my reverted eyes were almost black, and slightly near-sighted; my head was small in circumference, with a retreating forehead; my hands bore decided marks of my trade; and lastly, my whole appearance was calculated to inspire strangers with but little interest in my existence."

These handicaps were to prove his benefactors, for they gave immediate credence to work as a medium. The evening was a huge success, and it was clear Jackson was a marvellous "contact." The physical aspects terrified him; and although he thought he was dying he was impressed, surprised and gratified by the outpouring of "novel and brilliant thoughts." He soon went to live with Mr. Levingston and they continued their work. Jackson's powers increased rapidly and soon he could see "the broad surface of the earth, for many hundred miles before the sweep of my vision—describing nearly a semicircle—become transparent as the purest water. . . . By a process of inter-penetration, I was placed en rapport with Nature". He saw the whole composition of the earth, "the locality, properties, qualities, uses, and essences, of every form and species of wild vegetation, that had existence anywhere in the earth's constitution." But he could not fully describe the beauty of all he saw and, depressed by his inability to share his vision, he suddenly experienced an overwhelmingly loneliness. "Come, come, Jackson," said Levingston, "you've been very still! Have you nothing to say?" And all the poor young man could murmer in a tremulous voice was, "How beautiful!" Upon his return to a normal state, he found that not a single detail was alive in his external memory.

MANY of Jackson's friends were horrified by his enthusiasm, and warned him against permitting himself to be used, but he never doubted his destiny, and occasionally reassured by his voices, he approached the climax that was to change his life. On March 6, 1844, he made his first major contact with the forces and personalities who were to govern his beliefs. In a trance he actually went to a moun-

taintop some forty miles from Poughkeepsie where he had a vision of mankind, in which he was told about his future role in life. Davis' account of this is written in his ripe, florid style which expresses his undying awe (not to be confused with humility) at all that befell him. He eventually encountered the two "Guides" whom the Almighty had placed at his disposal, Dr. Galen and Emanuel Swedenborg no less. These worthy shades were to be his educators, and from then on, Jackson's receptivity to their messages, and to what amounted to an educational spill-out, began. The ignorant Poughkeepsie lad with his upper Hudson River colloquialisms, commenced to assume a rich verbiage very like the romantic painting of the epoch. His naivetè never wholly left him, but evolved into a fatuous simplicity, which he used in a fashion not unrelated to both the mystics and showmen of his time.

One of the results of his apocalyptic junket was that he thereafter refused to exploit his gifts for the idly curious who had been coming in goggle-eyed hordes to indulge in spooky thrills. He declared to Mr. Levingston that he now would deal only with people who seriously needed his services. Thus began his work as a healer, both physical and mental, and he soon discovered a remarkable skill in both diagnosis and prescription. Some of his remedies were indeed bizarre, suggesting medieval witches' brews. Naturally, as his fame spread, so did slander and opposition. Unfortunately for his friend and operator, Mr. Levingston, Jackson's inward power continued to increase, and he encountered, on one of his frequent lecture-demonstration tours, in Bridgeport, a new friend. These friendships, directed by his often worldly spirit guides, were always to his advantage. Of course it was still a time when the rude implications of Freudian analysis had not stunted the language of friendship, and beneath the heart-twangings and delicious excitement of these new intimacies, it eventually became clear that Jackson was only concerned with his career. There seems to have been a perfectly wholesome adjustment between his dealings with the spiritual world, and the merchandising of his product.

At a moment of financial crisis his Guide told him, "Fear not! There are treasures in an angel's hand." The angel was an unhappy woman who had given money to aid several publications of Jackson's

lectures, and in gratitude had tried to give him a house. But Jackson was advised to refuse them. The guides naturally knew she was dying of tuberculosis, and suggested he should marry her because she then would leave him all her fortune. And so he did. But the guides had slipped up a little, because by the time she did pass on to the "Summerland," all of her money had already been spent.

While in his twenties, Jackson's fame had spread, and his influence and popularity increased. He was in the tradition of homespun Americana, in which the human element enters in and drags allegedly divine revelations into the competitive arena with all the viciousness of a political campaign. So many people felt that in Spiritualism there was a grand opportunity and an easy way to gain special privilege and preferment. Each teacher offered the best, quickest, surest, safest, most rewarding route—be it in an organized and long-established sect, or in one of the new fungoid growths. It is fascinating and significant that at that moment in our country's history, when materialism was swinging into full stride, that the guilt aroused by so much worldly success should seek self-righteous justification. The severe established dogmas were less likely to permit spiritual tampering, and those purveyors of Divine Guidance who gave the green light to the pursuit of one's desires had a field day.

But Andrew Jackson Davis was of a different timbre. He saw the human race, the cosmos, as a whole. His was an *in*clusive rather than an *ex*clusive point of view: "Each man is an individual. Each person must reverence and obey the dictates of his own reason. When a man's soul is self-harmonised, the spirit world is revealed to him. Man is a microcosm . . . and all things are contained within himself". He soon received information enabling him to compose his "Vision of Perpetual Peace," accompanied by an exhaustive chart touching nearly every phase of human experience. He explained that the chart "is based upon an Intuitional (or self-evident) Theory of the DIVINE MIND, the structure of the Universe, and the elements of the Human Mind. The philosophy is: that Man possesses, to a finite degree, the attributes of the Infinite; that Man is a microcosm or universe in miniature; therefore, that all arts, sciences, philosophies, theologies, etc., have their seat or germ in the living Human Soul."

The diagram is divided into two sections. The first or fundamental formula composed of three parts: 1) Father-God—the Cause, the invisibly-active and immutably-energizing Principle. 2) Mother-Nature—the effect. The receptive and reproductive Principle. 3) Nuptial-Law—the end, the marriage code and conjugating Principle. Then he proceeds to list sixteen headings, Social State, Development, Commerce, Science, Authority and so on, and indicates that their basic urge from earliest times is towards Unity. "What do I mean?" he asks with unusually subdued rhetoric. "The meaning is, that all conceptions of which the above terms and title are expressive, have their secondary origin in the human soul—the primary source always being Father-God and Mother-Nature. 'Unity' is the last word at the bottom of every column. 'Unity' is the ultimate of God's design and of Nature's desire. Therefore when accomplished, 'Unity' will be the harmony of Man with himself, with his neighbor, with the universe—or, with Father-God and Mother-Nature." Jackson was proving an apt disciple of his master guide, Swedenborg.

A STEEL engraving of the mature Andrew Jackson Davis, reveals a hirsute combination of an Old Testament prophet and Little Lord Fauntleroy. He peers, not without humor, through metal-rimmed spectacles and is dressed with a fashionable dash. There is a suggestion of vanity and prissiness, but he obviously was not a stuffed shirt, although he was anti-tobacco, alcohol, coffee, tea, or anything else stimulating. Yet abstemious as he evidently was, an homeopathic healer, *clair* almost everything, there is no hint of any Oriental asceticism. He took a dim view of his famous contemporary, Mme. Blavatsky and considered her an opportunist, although he could not resist the temptation of delving into occasional bits of sensationalism himself.

Jackson toured New England and into the Middle West on numerous lecture tours, evoking tremendous response wherever he went. It was a time of palpitating ventures into the "Occult" via the Ouija board, of crystal gazers and the like, when the Spiritualist Church of America was making itself felt. The bitter Civil War was about to change many destinies, and women's rights scandalize many a reactionary. Andrew Jackson Davis was a lamblike revolutionary,

but the sheep and the goats were not well-sorted, and he got into interminable haggles over his basic principles. Marriage, like slavery and imprisonment were all closely related, for the limitations of a married woman made her freedom scarcely observable.

Davis began a discussion of this topic, "With a waltz of my faculties, I continue my pilgrimage athwart this peaceful plain of contemplation." He answered his questioner, "Evil offspring result from bad marriages, while from heart unions the world receives children at once peaceful and beautiful."

What do you think about divorces?"

"It is my impression," he replied, "that a man and woman who find that they *can not* live peacefully in the marriage relation, should have honor and humanity sufficient to assume the relation of brother and sister."

"But the law would not grant divorces on such considerations."

"Then the laws should be altered so that the general happiness of mankind may be promoted! . . . All the treasures of *one* heart's boundless love belong to some other *one* heart which is equally opulent. It is an immutable law that, when two hearts feel truly and wisely drawn into *one* embrace, the parties thus united possess the power to render their union either transient or permanent."

So, it is not surprising that he soon encountered an unhappily married couple who were to be the proof of his pudding. And of course the wife was a kindred spirit, and eventually, after enormous complications, elaborate psychic adventures and public scandal, she obtained a divorce—which Jackson knew about clairvoyantly several days before she did, although he was hundreds of miles away—and eventually on May 15, 1855, she married the Seer of Poughkeepsie.

This event made Jackson and his bride the focal point of controversy. He received a paper allegedly from some religious persons: "Resolved: that Spiritualism . . . removes the barriers to licentiousness and vice, as exemplified in the conduct of Andrew Jackson Davis, who is now living an adulterous life in the city of Brooklyn with the wife of Mr. Love of Buffalo." He treated the attack with a noble air of martyrdom and disdain until he discovered that the charge could be proved against him by reference to the record of a legal decision.

Eventually Mary Love's children came to live with them, and Jackson assumed the grandiloquence of a family man.

THE REPUTATION of Andrew Jackson Davis steadily increased. His remarkable feat of delivering, while in a clairvoyant state, a course of lectures entitled "Nature's Divine Revelations," staggered everyone who either heard or later read them. After this first great book, which he dictated to an "operator," his powers increased and he was soon able to work without assistance, and he continued to write some thirty odd volumes, plus countless pamphlets, articles, etc.

The Great Harmonia was his opus magnus in five volumes: *The Physician; The Teacher; The Seer; The Reformer;* and *The Thinker.* This work seems to have set him going, and he wrote with appalling loquaciousness explaining and commenting upon almost everything: *"The Fountain; With Jets of New Meanings* is an attractive little volume teeming with thoughts for men and pictures for children. . . . It covers a wide range of topics." *"The Inner Life;* or, Spirit Mysteries Explained." *"The Temple;* or, Diseases of the Brain and Nerves." *"Penetralia.* Containing Harmonial Answers. Some of the chapters are overflowing with rare and glorious revelations of the world beyond the grave." And so on and on.

There is no doubt of Jackson's profound sincerity and self-belief. He never forgot his personal limitations and lack of education, and it is in his favor he did not take pride in his basic ignorance. On the contrary, he managed to procure a degree in Medicine which he thought would give greater weight and authority to his healing abilities, rather than remain satisfied with his psychical dexterity. He gradually became the master of an extraordinary prose, which he wrote without spirit guidance. The reader becomes so enmeshed in fruity verbiage, so saturated in passages of purplest purple that it is clear he made up for his abstemiousness in other directions by phenomenal verbosity. But when Jackson goes into an inspired state it is another matter. There he expresses the views of Swedenborg in that philosopher's idiom, although only a few copies of Swedenborg's *The Economy of the Animal Kingdom* had just reached this country and could not have been read by Davis.

Jackson was a lightning rod and attracted "Revelations" with the greatest facility. His writings left a great impression on his age, and *The Great Harmonia* passed through forty editions. He also tried to edit various spiritualist newspapers and journals, but they all proved too great an economic responsibility and tended to tax his slender financial resources.

As he grew more mature and competent in receiving his spiritual messages directly, he become more outspoken in his attitude towards Christianity. The fact that he did not regard Jesus of Nazareth as having exclusive rights to being the Son of God, was extremely shocking to both his followers and his enemies. Such heretical notions, accompanied by his highly unconventional views regarding marriage and sex, made him a target for violent controversy. He was always ready to defend his work, but he never lost the shy modesty of a man of humble birth. Nor did he in his personal life, shirk the dictates of progress, or ever demand special privilege for himself. Consequently, when after nearly thirty years of a highly successful married life, he received guidance that he must go on alone, he immediately wrote an interminable letter to his wife explaining his need and desire for freedom. She found the letter, "long, pathetic, and eloquent," but she did not hesitate for a second to grant his request, and remained a devoted friend and follower.

DAVIS tried to free Spiritualism from the charlatanism it had been invested with by unscrupulous and capricious exploiters. He wrote, "Spiritualism, of the materialistic type . . . seeks the most exanescent evidences. It depends upon omens, chance, luck, supernatural miracles. . . . Spiritualism of the spirit on the other hand, gives a man wholly to himself. It maketh him *free* indeed! It confers upon him or her the entire pressure of a self-cultured life. It loads him or her with the sublime responsibility of complete self-ownership. . . . It insists upon unswerving faithfulness to the divine right of self-possession."

He complained that the various spiritualist churches "tend to despise the earth, and to long to get away from its ills and miseries into an ideal heaven with its pearly gates, and golden streets, and interminable musical entertainment. . . . It has led to an indifference

to human societary improvement on earth that has paralyzed all efforts to practically bring the kingdom of heaven to this planet." He deplores those escapists who, gathered together in seances and circles to sing "We are Waiting at the River", and "The Sweet Bye-and-Bye" and other soupy songs, "straining their ears to catch signals from, or perhaps their eyes to catch glimpses of, supposed dwellers in that far-off land than to engage in any earnest effort either to self-improvement or the elevation of human society about them." He never held out any hope of reward other than the joy of responsible freedom, nor did he ever agree with any notions of private power and gains—spiritual or material—from occult sources. But his faith was not untainted by a sense of competition! He could not possibly resist at least a hint that *his* was *The* Way! Naturally he brought the rage of other spiritualists down upon him, and the contemporary press thoroughly enjoyed the forthcoming Battle for Heaven. Davis published *Conflict in Our House,* but its effect overwhelmed him. "Unhappy dissensions, derision, bitter intimations of apostasy, all rained and poured upon me from once kind-hearted and loving friends."

Then one day, walking in the country near his beloved mountain, weary and discouraged, a sentence shot into his ear: "The voice was that of my beloved guide . . . 'Crux magnum! Let it fall . . . you will enter the gate beautiful . . . work, yes, work, dear brother Jackson, and all will be well.' " He stood still, he said, breathlessly listening for more, and he heard the voice of an old friend, now a resident in the Summer-Land. "No wonder, my darling Brother, you have felt discouraged, because you have been as you usually are, surrounded by a group of chronic belchers of condemnation. All you need is—GO TO WORK. As a palpable *sign* of certain compensation, I promise you that *your beard shall grow.*" There is the following note: "While groping about in the valley, waiting in depressing silence for my work to commence . . . the beard under my chin had entirely ceased to grow. . . . In three days after the message this beard began vigorously to grow."

Shortly thereafter he formed the Harmonial Association, and at the same time tried to establish a "Chair of Psychological Science and Magnetic Therapeutics" in a liberal medical institute. The Harmonial

Association declared its objectives to be religious and philanthropic and that "no definition of expression of belief, no assault to any articles of faith or creed, shall be required as a qualification of membership". Finally in May, 1881, all the legalities connected with incorporation were concluded, and two years later, Jackson, overwrought and profoundly fatigued, not surprisingly, lost his voice and was compelled to take an extended rest.

He continued to work ceaselessly for many years, ever attacked, and in his fashion, attacking. His messages always contained something evocative and provocative. For instance, he prophecied that "Americans will search for riches everywhere—under the earth, in the sea, through the air. They will find everything in abundance save the truth of Liberty itself. Therefore, their instrumentalities of progress will multiply and fill the country with everything—except happiness."

Eventually he settled in Boston and opened a little bookshop where he also sold herbal remedies for his patients, and there in 1910, the frail Seer of Poughkeepsie, at the age of eighty-four, died.

It was a remarkable period in which to have lived, and especially as Davis was, on his particular counter-balancing level, right in the mid-stream of progress. The Gold Rush, the Civil War, and even premonitions of the First World War he felt. He belong with the growth of America from a frontier country to a world power, and a country that had already produced, in his lifetime alone, a goodly quantity of men of stature and quality.

Andrew Jackson Davis undoubtedly made a great contribution to those of his time who felt confined by the diabolical shackles of prejudice, for he firmly believed in the creative power of a responsible individual. "Well-balanced minds," he wrote, "see broadly and more comprehensively into the constitution of human nature. Such see that no truth is dangerous; that no error is safe. These minds perceive that the most cheering view of death is an additional joy to the possession of the life that now is; they rejoice when the mystery of death is removed; they do not surrender themselves to idleness, and do not adopt a life of vain imaginings. A Saviour is born unto you whenever you plainly perceive and *feel a principle* of TRUTH which frees you from all fear and superstition."

America's famous escape artist said survival was impossible, yet his attacks on things psychic masked a desire to believe

HARRY HOUDINI— SEARCHING MAGICIAN

Phoebe Moss

ONE of the most popular forms of small town entertainment, at the turn of the century, was the touring medicine show. Just as today's television advertisers of patent medicines use entertainers to make their commercials more palatable, vaudeville performers accompanied "elixir" salesmen all over the country. In 1895, one such barnstorming troupe, The California Concert Company, found itself bankrupt and stranded in Galena, Kansas. Desperately seeking a way to boost sales, the manager ordered one of the Company's younger members, an ambitious magician and escape artist, to put on an entirely different kind of act.

The young man, who used the stage name of "Houdini," appeared to go into a medium-like trance, and to speak with the dead. As he took his position before the skeptical but curious Galena audience, the magician spoke in a hollow voice, seemingly not his own;

"There is an old man here; his name is Elias, or Elijah. Yes, it's Elijah. He has a message for his nephew, Oliver. He says, 'Oliver, my

dear boy, do not give up hope. Do not sell the farm to the first man who makes a bid for it. Better times are in store for you. And eventually the farm will be sold at a good profit. Be of good cheer. . . .'"

The audience was astonished. The apparently discarnate voice had been amazingly accurate; there was a young farmer named Oliver in town, and he did hope to sell his farm, and there had been an uncle of his, now dead, named Elijah. The occasion was a happy one for all concerned. The Galena townspeople were responsive, and came back night after night; the troupe escaped financial disaster; and the make-believe medium, Harry Houdini, began a long, and at times violent, association with the phenomena of spiritualism.

The era in which Houdini lived (1874-1926) was characterized by an enormous public interest in the occult. Hundreds of charlatans purported to provide messages from the "other world." The field of the psychic then assumed a tone of utmost commerciality and banality. The line between honest stage magic and charlatanism was crossed by many a magician for financial gain. And despite Houdini's own claims at the start of each show, "Everything I do is done by purely natural means. I make no claim to supernormal power whatsoever," seventy-five per cent of his audience refused to believe the mind reading act was anything but supernatural.

Houdini had entered show business while still in his teens. While performing at Coney Island, he met Bessie Raymond (alias Wilhelmina Rahner, a member of a song-and-dance team known as the Floral Sisters.) Their marriage, begun in 1894, lasted until Harry's death, thirty-two years later. The first six years of married life were spent touring the vaudeville circuit. Although the pay was poor, the experience was invaluable, and Houdini learned that mind-reading and spirit phenomena acts were among the biggest crowd-drawers. But even though spirit phenomena acts were money makers, Houdini disliked giving false consolation to the bereaved, so when better offers came along, he and Bess retired as psychics.

In 1900 the big break finally came. The Houdinis went to Europe. When the magician challenged the detectives of Scotland Yard to handcuff him and then released himself in record time, his European reputation was made. After England, he toured the continent

from France to Russia, going from one spectacular success to another. His fame was tripled when he won a libel suit and a public apology from the German government.

During Houdini's eight years in Europe, his only real concern was the absence of his mother. Although he had gone to New York briefly on several occasions, and she had been to Europe once, the separation was painful for him. His leave-taking from her was described by Bess: "Persons at the pier . . . saw Houdini clinging to a little old woman . .. embracing and kissing her, saying good-by and going up the gangplank, only to return to embrace her again. . . ."

HOUDINI'S interest in the supernatural was aroused during the first seance he attended, at the age of sixteen. The medium, whether genuine or fake, was a Mrs. Minnie Williams. When Houdini and his friend Joe Rinn entered Mrs. Williams' ornate house, the budding magician is supposed to have nudged his companion and said, "There must be plenty of money in this game." As he recalled the seance later, many a spirit was created that evening, but the floor of the Williams residence creaked in a most unghostly manner, as they walked across it. Doubtless, Houdini was skeptical at the whole performance. But he did not, then, attempt to imitate it. He was not interested, and anyway, his father would never have allowed it.

Houdini, born Ehrich Weiss, was the son of a rabbi. He was raised in an atmosphere of quiet dignity and respect for learning, in a home where there was great emphasis on spiritual values. William Lindsay Gresham, in the recent biography *Houdini: The Man Who Walked Through Walls* (New York: Henry Holt & Co., 1959) suggests that revolt against his traditional background was a major theme in Houdini's career, that he "acted out the dream of every man—escape from bonds by magic. . . ." And yet, there would seem to be a second theme in his life, directly connected with his upbringing: after the death of his beloved mother, Houdini became fanatical in his involvement with the question of human survival after death, and with the deceits of the fake mediums.

Dating from the death of Mrs. Weiss in July, 1913, Houdini's attitude toward mediums underwent a drastic change. Before, he had

regarded them with amused tolerance and professional interest. Although he felt sorry for their patrons, Houdini considered the subject none of his business—if the customers wanted to throw away their money, that was their concern. However, after the death of his mother, the desire to really know whether communication was possible became compelling. Houdini, in search of a truly evidential word, went from one medium to another. But none ever spoke to him in Yiddish, his mother's language, or mentioned any of the small details that would have convinced the magician. The "spirits" merely said they were "happy." Although anxious to expose the "chiselers," Houdini decided to wait and gather evidence, to be published later in a book.

It is interesting to note that although Houdini denounced superstition in a seance, he, himself, was superstitious. For example, he made pacts with his friends. They exchanged secret codes and signals by which the first to die would identify himself to the survivor. One friend was killed in a theater fire. Upon reaching Edinburgh, Houdini visited his grave, taking some flowers and a jar. These he placed on the footstone. The jar fell off, even though no wind was blowing. Houdini frowned, "Bess—d'you think it's Laf, trying to get through to me?" Bess replied that her skirt might have knocked over the pot. Houdini replaced it and again the jar fell off, this time shattering. Bess sensed that her husband felt the presence of the dead magician.

HOUDINI was both friend and antagonist of Sir Arthur Conan Doyle, the creater of the fictional detective Sherlock Holmes. Conan Doyle had been searching for some type of religion or philosophy during most of his life. In 1887, he became interested in spiritualism. For nearly thirty years he remained a skeptic, but when one of his wife's close friends produced a message of a very intimate nature, he was convinced. From then on, Conan Doyle became an ardent, and quite uncritical, champion of spiritualism.

Basically, Conan Doyle was such an honest and chivalrous person that the idea of deception was totally alien to him. He ascribed to others the truly noble nature that was his own, refusing to suspect fraud or trickery where they obviously existed.

This attitude of unquestioning acceptance dismayed Houdini. In 1920 Sir Arthur wrote to him: "Yes, you have driven me to the occult! My reason tells me that you have this wonderful power, for there is no alternative, tho' I have no doubt that, up to a point, your strength and skill avail you." Conan Doyle was referring to the famous dematerialization trick. Nothing Houdini could say—short of actually revealing his secret—could change the Knight's mind. In turn the magician became even more determined to expose mediums. Therefor, while in Britain, he had over a hundred sittings, one with a young French girl, who produced ectoplasm from her mouth. Houdini was unimpressed, but said nothing publicly until he had more data. As Sir Arthur was providing him with introductions to the cream of the mediumistic crop, he did not want to antagonize him until his research was completed.

In 1922 Sir Arthur came to the United States for a lecture tour. The Conan Doyles were guests of the Houdinis. As a result of the tour, the *Scientific American* magazine offered $2,000 to anyone who could take a "spirit" photograph under test conditions, and $2,500 to any medium who could produce psychic phenomena under strict control conditions. The offer was a safe one. It was also a sure publicity getter and circulation builder. Few mediums were expected to submit to unannounced conditions. The members of the committee were all well versed in the psychic field: Dr. William McDougall of Harvard; Dr. Walter Franklin Prince, research officer of the American Society for Psychical Research; Hereward Carrington, a life-long observer of psychic phenomena; and Houdini. The secretary was the associate editor of the *Scientific American,* J. Malcolm Bird.

Houdini added more headlines by offering $5,000 of his own money, plus the purse, to any medium who could produce phenomena that he could not duplicate by natural means. The fallacy of this theory for scientific investigation lies in the fact that, although Houdini could reproduce everything he saw in the seance room, this does not automatically invalidate such happenings. It was a successful publicity stunt.

In 1923 Conan Doyle returned to the United States, lecturing to packed houses. The press, unable to resist the temptation of playing

Sir Arthur against Houdini, misquoted them, and frequently had them apologizing to each other. Things came to a head when Houdini received word that a medium had been found who stumped the committee while he had been away on tour. He immediately rushed back to New York to defend the honor of the *Scientific American.*

The medium, a young Neapolitan named Nino Pecoraro, had impressed Sir Arthur. Pecoraro once again sat with the committee, Houdini doing the tying. On the instructions of the medium there was total darkness, punctuated only by human singing and the voice of the control crying that the fish lines cut the medium's wrists. After an hour and a half, Nino came out of his trance. His only comment to the disappointed committee was "Spooks-a no come."

Houdini's attacks upon Pecoraro, and upon mediums in general, finally enraged Sir Arthur. By the end of 1923, their friendship was virtually at an end, although the two men harbored little ill will toward each other. Houdini considered the Knight utterly deceived but utterly honest, and Sir Arthur in *The Edge of the Unknown,* pays tribute to Houdini's courage, cheery manner, and devotion to his wife and mother. It is quite likely that one reason for Houdini's violent attacks upon mediums was in direct response to Sir Arthur. Houdini was challenged by Conan Doyle's fervor, and he replied with equal fervor—challenge and response. And once he got started, he threw himself completely into the fight. Most mediums were afraid of him—and with good reason. There was one, however, who was not—at least this is what she claimed. This was "Margery, the blonde witch of Boston," who, during a seance would remove her clothes, letting the ectoplasm fly where it may. In the summer of 1924, Margery decided to try for the *Scientific American* award.

THE case of Margery is quite unique. First, she was the "white hope" of the spiritualists. She did not perform for material gain of any kind —in fact many of the investigation expenses were paid by her husband —and she produced just about everything heard of as psychic phenomena. Second, the quality of the people involved with her "mediumship" was of interest. Margery was actually Mrs. Mina Crandon, the wife of a highly respected—if somewhat eccentric—Boston surgeon.

Dr. Crandon was a graduate of Harvard, a lecturer at the Harvard Medical School, a member of both the British and American Societies for Psychical Research, a member of numerous exclusive Boston clubs, a frequent contributor of scientific papers on psychic research to scholarly journals, and the author of a well-known textbook on post-operative care. The Crandons lived in a four-story Federalist town house at the foot of Beacon Hill.

After fifty sittings with Margery, the *Scientific American* committee was on the verge of awarding her the purse. An outraged Houdini stormed into the office of the publisher, O. Munn, offering to forfeit $1,000 if he was unable to detect any trickery. In numerous sittings with Margery, Houdini easily detected fraud. He discovered her tapping the spirit bell box with her toe; he discovered her head under the moving table; he was unimpressed by the voice of her control, her dead brother Walter, who sounded—except for his slang and profanity—exactly like Margery. Houdini was for immediate exposure, but Munn urged him to wait until the committee returned to New York.

However, while Houdini and Munn were en route, Bird, who had remained in Boston, revealed the committee's plans to the Crandons. The secretary, considerably under the spell of the bewitching Margery, gave rash statements to the press; these appeared in the following banner headlines: BOSTON MEDIUM BAFFLES EXPERTS; BAFFLES SCIENTISTS WITH REVELATIONS, PSYCHIC POWER OF MARGERY ESTABLISHED; and finally EXPERTS VAINLY SEEK TRICKERY IN SPIRITUALIST DEMONSTRATION. HOUDINI THE MAGICIAN STUMPED. This produced the same effect upon Houdini as waving the red flag in front of a bull.

During the dispute, a committee member, Dr. Daniel F. Comstock, urged Houdini to design a cabinet to humanely control Margery's hands and feet. Two sittings were held with the new box. During the first the strips of brass holding the top were moved. During the second, Houdini demanded that Margery have her hands firmly held. When she asked why, Houdini replied that in the event she had "smuggled anything into the box" she would be unable to use it.

Soon the personality of Walter snarled, "Houdini you are very clever indeed but it won't work. I suppose it was an accident those things were left in the box." He was referring to a two foot ruler supposedly left there by Jim Collins, Houdini's assistant, to discredit the medium. Both Houdini and Collins swore that they had not dropped the ruler, the former swearing a powerful oath on his mother's grave. But after the death of the magician, Collins revealed the secret of the ruler as reported in Gresham's biography of Houdini.

"I chucked it in the box meself. The boss told me to do it. 'E wanted to fix her good."

"But he swore on his mother's grave. . . ."

"Sure—that was *after* 'e told me to do it. By that time 'e 'ad it all figgered out in 'is mind that 'e 'adn't done it. There's one thing you got to remember about Mister 'Oudini in his last years. For 'im the Truth was bloody well what 'e wanted it to be." But in a burst of loyalty Collins added, "But 'e was a good one to work for. Never forgot birthdays and such. And generous at Christmas." In the end Margery did not win the Award. The following fall, Houdini published a pamphlet *Houdini exposes the tricks used by the Boston Medium "Margery."* It was illustrated by cartoons showing how the tricks were done, along with many photographs of Houdini and the cabinet. He took this cabinet—he called it his "Margie Box"—on a lecture tour, and received a large ovation as spectators watched him maneuver a two foot ruler through the neck hole, hold it in his teeth, and ring a bell box.

Paradoxically, as Margery was increasingly attacked by the skeptics, her fame among spiritualists increased. She became the spoiled darling who could do no wrong. Her greatest sensation was the production of ghostly thumb prints on dental wax. As the prints belonged to neither Margery, her husband, nor anyone in the seance room, it was generally agreed they were Walter's. However, one skeptic collected the prints of *anyone* who had attended a Margery seance. He discovered that they belonged to a Boston dentist, very much alive, who not only took care of the medium's teeth, but supplied her with impressions of his own thumbprints.

HOUDINI'S next attack upon mediums was launched before an investigating committee of the United States Congress. Washington had become a mecca for palm readers, astrologers, message mediums, slate writers, and crystal workers. On February 26, 1926, the House of Representatives' Subcommittee on the District of Columbia opened by considering an amendment to a bill co-sponsored by Senator Royal S. Copeland and Representative Sol Bloom of New York State. The amendment asked for a maximum fine of $250 and/or a prison term of not more than six months for those mediums, seers, and fortune tellers who practiced fraud.

Houdini was the star witness for the backers of the amendment. He demonstrated how mediums produce voices and slate writing. The mediums were out in full force to protect their rights. The Rev. H. P. Strack, Secretary of the National Spiritualists' Association of America, gracefully defended spiritualism as a religion, and, by inference, accused Houdini of attacking freedom of worship. The mediums finally nailed the committee on the point that the bill would make it illegal for spiritualists, in the practice of their religion, to indulge in the divine gift of prophecy. Eventually the hearing degenerated into confusion. Although the end result was the killing of the amendment everyone was happy. Houdini made headlines for several days, and the mediums received so much publicity they had to remain open far into the night to accommodate their new rush of business.

IN 1926 Houdini died of a burst appendix. But even with his death, the issue of Spiritualism vs. the Magician did not end. Just before his death, he told Bess: "Mother never reached me. If . . . anything happens . . . you must be prepared. Remember the message: *Rosabelle, believe.* When you hear these words . . . know it is Houdini speaking." Bess had a standing offer of $10,000 to any medium who could produce the secret message. In 1928, the offer was withdrawn.

At this point, two important people entered the life of Bess Houdini. The first was Arthur Ford, then pastor of the First Spiritualist Church of Manhattan. Rumor had it that Ford and Bess were planning a lecture tour, Ford to defend spiritualism and Bess taking the other side. The second person was Rea Jaure, a reporter on the

New York *Evening Graphic*. The *Graphic*, the most notorious of the tabloids, cared little for news; it created its own on the typewriters of its rewrite men. Rea was determined that Bess should sign her name to a series of articles called "The Life and Loves of Houdini." She agreed, and then refused to sign, leaving Rea threatening to get even.

Rea contacted Ford, who through his control stated that he had received a message from Houdini. The *Graphic* purred: "From the depths of the great unknown the voice of Harry Houdini came back today to allay the feverish suffering of his widow. . . . Although near death herself, Mrs. Houdini has not the slightest doubt that the voice from the grave was that of her beloved husband, for it spoke in a code known only to the great magician and his faithful helpmeet on earth." That this had actually occurred was testified to by some of Ford's close friends, whose integrity was never questioned. A second seance was arranged and again the code was produced.

The next day the *Graphic* headlines screamed: "THE GRAPHIC today is in a position to expose one of the most mounmental "psychic" hoaxes ever perpetrated on the American public—the purported communication from the spirit world of Harry Houdini to his widow, Beatrice. Evidence gathered by this newspaper shows that the sensational message was carefully rehearsed prior to its "premiere." The truth of the affair is that Rea Jaure . . . prepared her story twenty-four hours before the seance was held. Miss Jaure held up her information pending an opportunity to get all the facts, rather than publish a premature and inconclusive story. . . ."

Why the article had been written before the event occurred, the editors of the *Graphic* thought unnecessary to explain. In the end, after much confusion, much firing and re-hiring, many poignant letters to various public figures, the Los Angeles *Examiner*, in 1935, quoted Bess as saying:

"I receive many messages that are supposed to come from Houdini through mediums and strange seances, but they never mean anything to me. Very often I go to seances, hoping and praying that the signals Houdini gave me will be heard. No message comes to me while I am waiting to hear." She added that "Rosabelle" was the title of the song she sang at Coney Island when she met Houdini.

Spiritualism today is very much alive in the United Kingdom, although many of the famous mediums are in semi-retirement

LETTER FROM LONDON

Maurice Barbanell

VIGOROUS AGE is at the helm of Spiritualism in Britain—with few psychic youngsters in evidence. I wrote these words in the week when Hannen Swaffer, the renowned British newspaperman, called "The Pope of Fleet Street," had received a chorus of praise on his eightieth birthday.

Distinguished figures in journalism, the theatre, literature, the arts, politics and from other walks of life were among 200 guests at a Savoy Hotel celebration dinner at which they heard him courageously say, "I owe everything to the spirit world which has guided me and enabled me to be its instrument."

Swaffer's impact on Fleet Steet, which has always respected his thirty years' crusade for Spiritualism, can be judged from the fact that even the *Times* of London, consistently unsympathetic to this subject, offered a note of praise. It was the *Times* which once said that it would be interested in Spiritualism only if a medium could forecast a Derby winner! Interviewed twice on television, Swaffer

counted among his successes the fact that he was largely responsible for the changed press attitude towards Spiritualism. Whereas before it only attacked and "exposed," now British newspapers almost fall over themselves to print stories of successful mediumship.

For instance, the Sunday newspaper *People,* with a five-million circulation, bought the serial rights of the newly-published autobiography of Estelle Roberts, one of Britain's most famous mediums. There was keen competition. Two other Sunday newspapers with similar circulations were in the market. And *People* spent twenty-thousand dollars in television "commercials" advertising the series apart from taking paid space in national newspapers. Estelle Roberts, who only makes rare public appearances as a clairvoyant, though she is kept busy with requests for private seances, is a septuagenarian.

British spiritualism is highly fortunate to have among its advocates so distinguished a figure as Air Chief Marshal Lord Dowding who won fame when as head of Fighter Command, he directed the Battle of Britain. He leads a hectic life in retirement, and though he is seventy eight years old, his appearance belies his age. His articles and speeches on Spiritualism continue to bring him wide attention. Spiritualism and animal welfare are two causes on which he addresses his colleagues in the House of Lords.

Miss Lind-af-Hageby, another active and distinguished Spiritualist, who is one of the noblest of all animal welfare crusaders, is an octogenarian whose writings and speeches reveal a rich mind. It is becoming less and less a secret that she is the medium for Anna Kingsford, one of the great mystics of her day, and a leading light in the Theosophical Society.

Gladys Osborne Leonard, "Sir Oliver Lodge's medium," is now seldom in the news, mainly because she refuses to accept any new sitters. Gladys is a very fit lady in her seventies.

Helen Hughes and Lilian Bailey, the mediums utilized by Mackenzie King, former Prime Minister of Canada, whenever he visited England—are both in their early sixties. Helen, who struggles against ill-health—a legacy of war days when she refused to curtail her engagements all over the country—now restricts her public appearances as a clairvoyant, though maintaining her full round of

private seances. Lilian no longer appears in public, but there are constant tributes to her splendid trance mediumship at seances which she limits to three or four a week.

Early middle age, however, is responsible for two outstanding mediums. One is Ena Twigg, an "all-rounder" in mental phenomena, gifted with trance, clairvoyance and healing, who has the distinction of being the first medium interviewed on BBC television. The other, Joseph Benjamin, a dramatic clairvoyant whose demonstrations are interspersed with inimitable Cockney wit, continues to astound audiences which queue sometimes for an hour to gain admittance to the two London halls where he demonstrates each week. Alas, however, their capacity is just under two hundred.

There are only two new young mediums. One who has caused a stir is Stanley Poulton, in his early thirties—he toured the USA last year. Stanley, a remarkable clairvoyant and trance medium, is responsible for some successful public meetings at which, to the horror of more staid Spiritualists, he dispensed with all the "religious" trimmings. This new-style presentation, in contrast to the usual copy of an orthodox religious service, attracted youth in large numbers.

The other young medium, also in his thirties, is Gordon Turner, who specializes in healing. With a band of enthusiastic helpers, mostly young, he has organized healing demonstrations in every London borough and in the capitals of every county. (These are all mental mediums—Britain, apart from home circles, is starved of physical mediums.)

Healing, which has achieved prominence in the past four or five years, continues to be the leading psychic activity. Its outstanding exponent is Harry Edwards, in his sixties, who is the world's greatest healer. At his Shere Sanctuary, thirty miles from London, he receives an average weekly mail of 10,000 letters. Recently he announced that he had received his three-millionth letter. His success can be gauged by the fact that he has treated five members of our royal family. Each had to visit his Sanctuary, though naturally he saw them in private.

Edwards publishes his own monthly magazine, *The Spiritual Healer,* and is fortunate to have as his collaborators Olive and George

Burton, who live nearby. The healing trio is known to hundreds of thousands because of their demonstrations in Britain's largest halls.

Edwards is the president of a recently formed National Federation of Spiritual Healers with two thousand members. The Federation holds an annual demonstration in London's Royal Festival Hall whose four thousand seats are always taken.

In Britain, unlike America, healers are not legally forbidden to give contact treatment to patients or diagnose their ailments. Though our British Medical Association is opposed to spirit healing, and has threatened to expel members who co-operate with mediums, hundreds of doctors regularly consult Edwards for their own illnesses or those of relatives, friends and patients.

The bulk of the healing done by Edwards, as with other similar mediums, is at a distance. Edwards says that successes, even with "incurables," are 80%. Over 200 London hospitals now allow its healer-members to visit patients at their request. At first the British Medical Association announced its opposition to this innovation. When, however, it saw the code of conduct drawn up for visiting healers, its opposition was withdrawn. When, however, the BMA discovered that nearly two thirds of Britain's hospitals opened their doors to healers, it renewed its opposition.

The successes achieved by healers stung the Church of England to take action. It appointed the Archbishops' Commission on Divine Healing, which published a report attacking healing mediums. The orthodox, however, could not stem the flowing tide and the report was an abysmal failure. On the day it was published, national newspapers printed devastating comments by Edwards on it—another instance of the changed press attitude.

The federation's emergence two years ago and its success led the Spiritualists' National Union to a declaration of war. It asked its five hundred churches to ban the use of their premises to federation members. An attempt to heal the breach failed at first, but a peace treaty has now been signed.

The SNU, a democratic national body, is divided into district councils, each administering churches in its area. Its paying membership is 20,000. Proudly it acclaims in its diary that Sir Arthur Conan

Doyle is "Honorary President-in-Spirit." The SNU, which started seventy years ago, ordains its own ministers, with government recognition, and has its churches registered as places of religious worship.

Another comparative newcomer is the Union of Spiritualist Mediums, guided by Ben Harrington, a breezy, bluff septuagenarian, an ex-Customs officer and author of books on that subject. The SNU has also declared war on this body which is attracting growing support. The SNU undoubtedly suffers from the fact that, perhaps for historical reasons, and because it owns the property, its headquarters are based in Manchester, 200 miles from the capital, which is undoubtedly the hub of psychic activities.

The only other national Spiritualist body is the Greater World League, which caters to Christian Spiritualism. Since the recent passing of its founder, Winifred Moyes, around whose mediumship the league was built, its title has become cumbersome by the addition of "The Christ Mission of Zodiac," the name used by the entity who regularly spoke through her in trances.

The League has surprised its critics, who expected it to die when Winifred Moyes passed on. It has emerged, however, as a cohesive and militant organization, holding its members together by the publication of its weekly, *Greater World,* produced on its own plant at headquarters. Its latest enterprise is the sponsoring of a twelve months' caravan campaign.

This organization is rightly proud of its night shelter for homeless women in Leeds. It has civic recognition, has an annual flag day and has been the subject of appeals for financial aid by the BBC. Unlike the SNU the league does not follow the democratic practice of members electing their council. And the league is chary of revealing the number of its affiliated churches and members.

Visitors to London are surprised when they visit, in fashionable and beautiful Belgrave Square, the headquarters of the former Marylebone Spiritualist Association, now the Spiritualist Association of Great Britain. They meet in a Georgian building, the finest of its kind to be used for Spiritualism, scheduled by the London County Council as being of historic and architectural interest—it has Adams fireplaces. This is in marked contrast to its beginning, eighty-seven

years ago, when rooms were refused as meeting places when it was found that they were Spiritualists.

The Association has a membership of about seven thousand. At headquarters there are activities every day of the week. With the exception of physical phenomena, every other phase of mediumship is available to inquirers. Nearly 30 mediums are available for daily consultation, and nine healers, aided by bands of helpers, give regular healing, by contact and at a distance. There are lectures, study groups, public meetings and demonstrations, a reading room, a library with 5,000 books, a bookstall, a psychic museum, a roof garden and even a cafe.

All these activities are directed by a hard-working, talented and energetic secretary, Ralph Rossiter, who "lives on the job" in a mews house adjoing the premises. His is a dedicated life, a repayment of a debt to a grand old medium, Evan Powell, whose healing restored him when orthodox means had failed.

Every year on Remembrance Sunday, when Britain commemorates the dead who fell in two world wars, a service of reunion is held in the Royal Albert Hall, which seats over 4,000. The MSA utilizes modern advertising methods to announce its activities, even to posters on underground stations and sandwich men.

The College of Psychic Science, no longer guided by the experienced and knowledgeable Muriel Hankey, continues, however, to function quietly and to disseminate psychic knowledge in the South-West London premises it owns. Its library is just as imposing as the one owned by the Spiritualist Association.

It publishes a quarterly "Light," which I find a strange amalgam of psychic erudition, magic and witchcraft in the editorial columns, with occasional anti-Spiritualistic references, and advertisements offering pen friends and marriage partners with no guarantee, of course, that these are "made in heaven." Some critics wonder whether the change of title from London Spiritualist Alliance to College of Psychic Science is responsible for the occasional editorial attacks on Spiritualism.

A valiant attempt to bridge the gulf between Orthodoxy and Spiritualism is the Churches' Fellowship for Psychical Study, which,

though only six years old, has 2,000 members, with 14 Church of England bishops as vice-presidents. Its founder, Reginald Lester, is in the paradoxical position of having been restored to religion, at a time when he was an agnostic, through mediumship which saved him from suicide after his first wife died, but who now declares that Spiritualism is not a religion!

Lester, a journalist, weather forecaster for a national newspaper, a weekly contributor to a financial newspaper, and a crack shot with a rifle, which has brought him prizes, labours like a Hercules. He confesses, oddly enough, that his hardest task is to interest clergymen in proofs of the after-life! At the same time he incurs the wrath of Spiritualists by his criticism of their "low standards" and his refusal to recognize its religious implications.

A long battle of printed words on these controversial matters culminated in my publicly debating the issues with him. Hearers were surprised to learn that, according to his definition, an ethical atheist could be a Christian! This reminds me of the Hyde Park "orator" who, stung to fury by a persistent orthodox heckler, declared, "I am an atheist, thank God!"

Because of his journalistic association, the fellowship has received much publicity. It was even featured in a popular BBC television programme, "Panorama," in which, for the first time, a seance was shown to millions of viewers—an automatic-writing medium at work.

One of the curious features of our contemporary scene is that television is more receptive to psychics than old-fashioned sound radio. More and more, psychic topics are shown on viewers' screens, making nonsense of the ban on Spiritualism as a religion because it is not "in the mainstream of Christian tradition." This is the reason given by the Central Religious Advisory Committee, whose verdicts both radio and television organizations are bound to accept.

As in the USA, television is proving a deterrent to big public Spiritualist meetings. New TV stations are still being opened, attracting vast stay-at-home audiences whose eyes are glued to their sets and who are still in what is called "the honeymoon stage."

Since it moved not long ago to the quaintly called Adam and Eve Mews, there has been a strange silence from the Society for Psy-

chical Research. Alas, it has not found a new paradise. Some of it members have not added to the SPR's prestige by their public accusa tions of fraud against Harry Price which appeared only years after hi passing from the earthly scene. These attacks have caused a rift be tween two leading lights, Mrs. K. M. Goldney and Dr. Eric Dingwall who has another claim to distinction since he has been hailed as th "British Kinsey."

FROM our two seats of learning, Oxford and Cambridge, there com occasional pronouncements from Professors H. H. Price and C. D Broad, but these, being academic, do not attract large public notice

Apart from the *Greater World,* with its more limited appeal the Spiritualist movement is served by two journals, *Psychic News* which I founded in 1932 and edited for 14 years, and *Two Worlds* which began in 1887. Both attempt to portray the psychic scene in modern journalistic fashion.

Psychic News is owned by the Spiritualists' National Union, to whom J. Arthur Findlay, author of the best-selling *On the Edge of the Etheric* and other books, presented his major shareholding.

1960 will see in Britain the publication of the first paper-back psychic book. If this succeeds others will follow and a new means will be found of reaching inquirers through the printed word.

Until 1951 Spiritualists suffered the taunt of illegality because of ancient Acts of Parliament which were used to prosecute, convict and even imprison mediums. After Helen Duncan, the materialization medium, was sentenced in wartime under the Witchcraft Act—a pro cedure which led Winston Churchill to send a directive of protest to our Home Secretary—Spiritualists campaigned successfully for the laws to be altered. Mediumship became legal and Spiritualists won religious freedom.

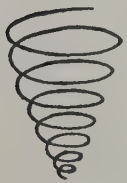
This has had a doubled-edged effect. Respectability does not pro mote vigour, thrust and enterprise. Legal and governmental recogni tion does not engender crusades. To a large extent the fire lit by in justice has died down. Having become almost accepted, Spiritualists can no longer wear the proud badge of "rogues and vagabonds."

Controversies, however, continue on the many fronts to which I have referred. These vigorous discussions, with no punches pulled, are signs of good health.

It is no secret that the hostility directed from Lambeth Palace is due to the Archbishop of Canterbury. Once when I publicly quoted a typical pronouncement by him, I said that if he favored us he would become the Archbishop of Recanterbury.

On the other hand, many leading figures in public life no longer hide the fact that they are Spiritualists. The years of infiltration have produced rich dividends. The gains have been consolidated. The leaven is slowly working everywhere.

I keep scanning the psychic horizon looking for the famous mediums of tomorrow, regretting the curtailed activities of the famous mediums of today. Their successors will come as they always have done because, in my view, Spiritualism is part of an overall plan directed by wise minds in the Beyond. How fortunate are we that our leaders are not on earth but in the larger life, where there is larger vision and larger wisdom.



This is the story of a puzzling and deeply moving encounte
in a "sad and gray" London house, that changed a man's belie

"THAT RAINY AFTERNOON..."

Anonymous

MANY YEARS AGO, as I was about to leave the city of Lima fo London, a friend of mine came to see me. He asked me whethe I would mind taking a small parcel for him, a personal souvenir which he preferred not to send by mail. I had been staying in Londo about ten days and was about to leave—I had started packing—wher I came across the small parcel and remembered I still had it. I hailed a taxi and went with my parcel to the address given to me. It wa one of those many houses in South Kensington which all look alike. I stepped out of the car, went into a huge room full of books, empty armchairs, worn out carpets, a large fireplace full of cinders—a rathe drab looking place. There were also a few nondescript pictures on the graying walls. I felt like a man very much out of his proper environment.

I was kept waiting for a short while, and looking around could not make out what the place was. Finally, the lady I had to give the parcel to came down a creaking wooden staircase. I gave her the

parcel. She asked about my friend, and I asked her what the house was—it certainly was not a private home, neither did it look very much like a comfortable London club.

"What is it?" I asked. She said, "Hasn't your friend told you what this is?" I replied, "No, not a word. He just asked me to give you this parcel personally." "It is the London Spiritualist Alliance." "What is that?" I asked. She then explained it was a non-profit institution for studying spiritualism and mediums in order to make sure that the work was serious, earnest and honest.

It was pouring outside, and bleak as the place was it certainly was better than the street under that heavy rain. I had a couple of hours before dinner, did not feel like returning to my hotel, so we continued our conversation. It would be fun, I thought, to fill up the free time before dinner, with a medium and see what it was like. That would be something new and unheard of for me. So I asked Miss Phillimore, the secretary, whether there was a medium available at that time. She said, "With this weather and the heavy rain, all the meetings have been cancelled, but I think one is here, Mrs. Abbott. Would you care to meet her?" "I'll be delighted." I've been to the theatre, I said to myself, I've been to museums—I've been to all sorts of shows but never to this. Let's try it.

I was then shown into a small room and an elderly, very plain looking woman came in. She asked me if I had ever been to a sitting before. I said, "Never." She then asked me why I came. "Well, to tell you the truth, it's raining and I do not feel like going back to the hotel, and would like to satisfy my curiosity."

When I sat down she asked me to give her my hand, and said, "I don't know what will come; I don't know who will come through; I don't know if anything comes through. If a conversation starts follow it up in a natural way." Then she fell into trance. I had never seen a thing like that before. I must say my first impression was one of amusement. The medium did look silly, breathing heavily and sort of groaning—I could not help giggling. I was very much amused, very much amused indeed. Suddenly she sort of woke up and said to me, "Where's my ring?" I didn't answer. The question was again repeated, more imperatively, "Where's my ring?" Still I didn't answer. Then

the question came for the third time, this time with my name: "Fred, I'm asking *you,* where is my ring?" When my name was prounounced, it was a tremendous shock to me. I looked at my hand—I knew the ring wasn't there. Well, I thought to myself, I'd better answer and see what happens. "I don't carry your ring because all day long, the reminder on my hand that I am alone became unbearable. It was too much for me." "Well, I knew it but I wanted to hear it from you," the voice answered. "I've been longing for years and years for this moment and I wanted to thank you as a mother for the way you've brought up my children—our children. You've been both father and mother. It was all so sudden," she said. "I was so unprepared and felt so unhappy seeing you suffer, not quite knowing what had happened to me." When she said that I was so impressed I must confess I could not help crying myself; I was heart-broken. Suddenly my dear wife was there again. Then our conversation continued just as if it were husband and wife talking together. We talked about the children. The younger one was about to enter the Navy. I told her I didn't care much for this as a career for him, and gave her my reasons. She said, "I know you don't like it for Henry. If you ask him not to join the Navy, he'll follow your advice, but then he'll be a failure. He must find his own way. Now mind you, if he joins the Navy, he'll outgrow it, and one day he will leave it. Don't worry, do not interfere." And we talked about our other son who was then fifteen, the difficult age when the father and mother are most needed. The voice said, "How strange. He is your son and you don't know him. You have nothing to fear," and proceeded to explain his character. "Right now both boys are very happy playing in a garden and are very well looked after." Then we talked about my own private life. I sobbed. I felt bitterly now that I was grieving my wife again. On hearing I played around at times with other women, she interrupted, "You have nothing to explain. I want you to play and laugh. We are not on the same level; we don't see things the same way as in the flesh; it's quite different now. You must lead a natural life and if you ever feel like marrying again, don't you fail to do so because of me. I want you to take this seriously. I would like you to, because I want you to be happy. But, in the end, someday still far ahead, it is you and I who will be together."

We had a very long conversation about family affairs, about my private life, my worries. She knew all about these, explained them, and told me I had nothing to fear. Neither did I have to look for another woman. She herself would bring her along when the time was ripe. The conversation lasted for almost an hour. Then it ended suddenly. I was heart-broken. I wept profusely, and when it came to an end, I said, "Thank you." "No. That's not the word, Fred, to use. A husband doesn't thank his wife—a wife doesn't thank her husband. It's just you and I. We have nothing to thank each other for. I am your wife, you are my husband, and they are our children, and I will try to communicate again."

I must admit I came out a new man. When I went in I was in a laughing mood. I didn't know what would come. I wasn't prepared for it. I had not been thinking about it. It just happened all of a sudden. I had been out every evening in London and having a good time. It just happened right there, and then came suddenly like thunder in a clear sky.

I HAD BEEN brought up a Catholic. Life made me doubt and I had lost my faith. Here all of a sudden a veil had been drawn aside and I found myself with a new certainty, a new belief, and a new hope. I couldn't doubt. I did not doubt it was my wife I had been speaking to. The voice was not hers, but the style was, the inflections were hers. When she asked me about my ring I was more than bewildered. Then when she pronounced my name, which nobody knew in the place, and thirdly, when she spoke about the children, then about my private and family affairs. . . . She spoke in English, rather than Spanish, which is our native language, but the meanings were hers. It was her way of thinking, her way of expressing herself. I was absolutely certain it was my wife I had the privilege of meeting. I was stunned.

I went back several times to Mrs. Abbott, trying to repeat the experience but it was never the same again. I've never been able to repeat it, and I've been to many a medium, all over the world, to speak with my wife again. I have received many messages and much help from her but always through a third person. I felt stunned,

heart-broken but yet happy. I had found my faith. I had found a new belief. It gave me strength.

Then I started fearing there might have been something in my subconscious—there might have been some telepathy—and that it was not true that I had met my wife again. I sometimes have my doubts, but they are stilled when I recall the episode and remember how unexpected it all was, how unprepared I was myself, as I had not been thinking of my wife at that time. I doubt, and when my reason tells me it cannot be, I cannot help thinking, *Yes*—it was so! It wasn't telepathy; it could not have been telepathy.

I thought I should write this story—it should be evidential to some. As far as I am concerned that rainy afternoon in London, in that sad and gray house, has been one of the greatest moments of my life. It is still as vivid as if it had happened yesterday. To me it's a mystery. I thank again my wife Sara for having come to me that day.

Note: On the morning that this manuscript was delivered to me, its author informed me that he had had a sitting the previous afternoon. At the sitting his wife came through stronger that she had done in a long time and referred to this manuscript, as "a deed of love." *E.J.G.*

Spiritualism is too new and revolutionary to modern thought, to have developed a final creed that would satisfy everyone

WHAT IS SPIRITUALIST DOCTRINE?

Karl Mueller

SOME PEOPLE, taking an interest in psychic science, often believe that Spiritualism is a religious sect, which to their minds is equivalent to holding a number of more or less dogmatic beliefs and, therefore, of no scientific value. If this were true it would be easy to list such beliefs and thereby present "Spiritualist doctrine". The fact is that Spiritualism is something so new and revolutionary in the pattern of modern thought that it has difficulty in asserting its true nature, to a certain extent even among its followers. There is at present no complete doctrine which could be accepted by all the major organizations which exist in many countries. Consequently, this survey must start with the fundamental, generally accepted ideas and then touch upon certain details in which both the doctrine and the practical work differ.

The shortest definition of Spiritualism—which received the first prize in an American contest held in 1948 in connection with the

Centenary celebrations of the Hydesville rappings—was: *Spiritualism is proof of survival.* Then there is the oft-quoted statement of a hundred years ago by Allan Kardec, the French pioneer: Spiritism *must be scientific or it will not be.* Thus we may say that the background of facts is the basis of the movement, whether we look at it historically or geographically. The most important facts in this connection are: (1) the personal and conscious survival of bodily death, and (2) communion between this world and the "Spirit World".

These two concepts are fundamental and are the only ones at present included in the Constitution of the International Spiritualist Federation, which was revived in London in 1948. The original Federation, founded in 1923 had its center in Paris, but lost all its archives in the Second World War and ceased to exist. One of its purposes was stated as follows: "The common study of Spiritualism and related sciences from the scientific, philosophical, moral or religious points of view." This is now called the "triple aspect of Spiritualism" because it embodies the idea that the true expression of Spiritualism should include all three aspects, the *scientific,* the *philosophic* and the *spiritual* (or moral-religious) points of view. It is the harmonious combination of all three aspects which alone constitutes Spiritualism. This is important.

The question was discussed when the first Federation was established in 1923 at Leige, Belgium. The following conclusion (which may be regarded as still valid) was reached: "Spiritualism is a science as well as a philosophy with religious evolution and follows progress in all fields." Spiritualists were at the time urged to avoid dogmatic conceptions and to consider true only that which could be proved. Spiritualism therefore, holds no dogma similar to some of the historical religions, which one is supposed to accept in order to be "saved."

In addition many spiritualists can claim that they have no churches, no clergy and no Sunday services. This group, often called Kardecists, because they are historically connected with Kardec's pioneering efforts, maintain that Spiritualism calls for solidarity, for practicing brotherhood in every walk of life, for works of social welfare, such as the establishment of hospitals, homes for the aged, for orphans, etc., excluding all church-like activities.

This is how we find it practiced, especially in Brazil. But another important branch of Spiritualism is organized as a religious body, with churches, especially in England and the USA. They have succeeded in gaining official recognition on the same basis as other religions and "ordain" suitable members as "ministers".

IF we try to understand why in some countries Spiritualism has been organized as a religion, we find there are usually two reasons, plus the general human tendency to choose the path of least resistance. First, the general public is not very interested in scientific study and investigation; it prefers to enjoy the results without further ado. In spiritualism the desired results consist in a better knowledge of what happens to us at death.

Individuals wishing to investigate Spiritualism usually seek and obtain personal evidence of survival through one or more mediums, mostly clairvoyants and clairaudients. Having also gained some knowledge of conditions in the after-life, they either remain or return to their former religion, or else—if they permanently join a Spiritualist group—expect something along the lines of what they have been accustomed to. Spiritualism, for many people, replaces their "religion" which includes certain familiar rites, such as services of an uplifting nature, baptisms, marriage ceremonies, burial services, and even harvest thanksgivings.

Second, the fact that Spiritualism is something rather new in our present day life causes many difficulties. Besides the hostility of public opinion, as influenced by official religion and official science, there are laws in many countries, referring, for instance, to hypnotism or fortune-telling. These laws can be made to apply to certain forms of mediumship. A few years ago, police in the United States brought charges against a medium based on such a law. The judge dismissed the case, ruling that when in doubt, the principle of religious freedom was more important. Thus organization on a religious basis helps to protect a medium against prosecution, often instigated by religious fanaticism.

DOCTRINAL principles were discussed at the first international congress held in the year 1888 in Barcelona. The following were accepted:

(1) Existence of God. (2) Infinity of inhabited worlds. (3) Pre-existence and infinite persistence of the spirit. (4) Experimental demonstration of survival of the human soul through mediumistic communication with spirits. (5) Infinity of phases in the lasting life of every being. (6) Compensation and retribution as a natural consequence of our acts. (7) Infinite progress, universal communion of beings and solidarity.

As will be noticed, the main tenet of Reincarnation ("Pre-existence") is present in clause (3). The 1923 congress in Liège, already mentioned, agreed on the following principles: (1) Existence of God, supreme cause of All, an abstract principle devoid of anthropomorphic character. (2) Existence of the soul (or spirit) bound to the physical body during its life by an intermediary element: perispirit or fluidic body. (3) Immortality of the soul inseparable from its fluidic body. (4) Communication through mediumship between the visible and the invisible worlds, between the incarnate (living) and the discarnate (dead) spirits. (5) Continuous and progressive evolution through multiple perceivable manifestations. (6) Personal responsibility with application of the causality law.

The term perispirit in clause (2) was introduced by Kardec and in clause (5) Reincarnation is accepted. Although international congresses have discussed these various principles, universal acceptance has not been reached, partly because the problem of Reincarnation is still under debate. It is evident that any set of principles represents but a summary of more detailed teachings, and without further information it is difficult to evaluate the practical purport or the true meaning of some of the principles.

The earliest and most comprehensive exposition of doctrine was published by Allan Kardec (Pseudonym of L.D.H. Rivail) in 1857 in *The Spirits' Book*. It contains over one thousand systematically arranged questions along with the answers he received from spirits manifesting themselves through nearly a dozen mediums. Considering the date of this book, it is astonishing that hardly any of its contents need amendment. Kardec was followed by Leon Denis who published several popular books.

Probably because, as I believe, the philosophy of this literature is mainly based on the concept of Reincarnation, it is little known among Anglo-Saxon Spiritualists, who consider this concept as unnecessary and not sufficiently proved.

But if we believe the riddle of death to be solved, there still remains the riddle of birth. Where does the human spirit come from? Pre-existence and reincarnation seem to provide the answer, and I believe the facts point that way.

Kardec coined the term "Spiritism" as distinctive for these new teachings. The English word is "Spiritualism." Some authors (at least on the European Continent) have qualified it by "present-day" or "modern Spiritualism," because this word also refers to a concept used in philosophy and, therefore is less distinctive.

Roughly half of all organized Spiritualists are "Kardecists," regarding *The Book of the Spirits* as their main text. Kardecists are found mainly among the French, Spanish, and Portuguese speaking peoples—and most particularly in Latin America. The movement in Brazil—the center of Kardecianism—is mainly philosophic and altruistic. This may or may not be the reason that it has the avowed support of many learned and influential people, perhaps more than anywhere else.

Among English speaking Spiritualists, the *Spirit Teachings* by W. Stainton Moses (1883) and William T. Stead's *Letters from Julia* (1897) were, and still are, important text books.

SPIRITUALISTS regard their main tenets as proved beyond any doubt. If official science is of another opinion, this is partly due to the rather limited field of observation, hitherto studied by academic researchers. The main reason, however, is historical, not scientific.

Consider the following sentence which I read a few years ago in a booklet published by a psychical researcher: "If we accept the Spiritualists' viewpoint we can never hope to find a scientific explanation of the phenomena observed."

If taken as it stands such a statement does not make sense. To understand what is meant we have to word it more precisely. What the author means is: ". . . we can never hope to explain the observed

phenomena in terms of present-day university-science." To this must be added the fact that university-science for some two hundred years has been dominated by a materialistic philosophy.

Now this scientist's remark becomes clear if we word it thus: "If we accept the Spiritualists' view-point we can never hope to find an explanation of observed psychic phenomena in terms of materialistic philosophy."

This example nicely pinpoints the main difficulty. Many a researcher quite unconsciously considers his materialistic bias as something "scientific" when it is more of a "superstition." The materialistic period was a historical necessity to fight the clergy whose assumed and unjustified authority had to be curtailed. But now the time has come to study psychic science without preconceived ideas, whether these notions come from the field of university-science or from the field of organized religion.

Psychic phenomena show that "form" and "substance" are possible outside earthly matter. The "stuff dreams are made of," as well as an experience in the field of consciousness, are a "reality" (philosophically speaking) even if there is no earthly matter to support it. Spiritualists with scientific interests usually can witness mental as well as physical phenomena and thus become convinced of the truth of Spiritualistic teachings.

The philosophic aspect includes the sifting of the available factual information and its integration into a body of conclusions. By this process we have learnt that we are already spirits now, though clad in a material body and that death causes no discontinuity of our inner life, no radical change in our consciousness or character.

Life in the Spirit World, at least at the beginning, has much similiarity with earthly surroundings, with as much, if not more, diversity than we find on earth. But life is different because telepathic powers become natural, and strong thoughts of any kind produce immediate effects.

It seems to be a natural law that the spirituality which an individual has attained during his earth life, will automatically determine the conditions and surroundings in which he will find himself after death. Contrary to general belief much liberty of thought and

action is found in the Beyond, and knowledge and wisdom have to be gained by conscious effort just as on earth. There is no need to provide for food, clothing or shelter and consequently no need to work. Nor is there personal property or money. Apart from such generalities it is difficult to state any details of the life in the spirit world, just as it is difficult to describe life on earth unless a particular geographical location were specified.

In an average sphere populated by normal good-natured spirits there will be much happiness, as they mutually help each other in their occupation with various artistic and other pursuits, including hobbies of all kinds. After death there is no outside judgement. We judge ourselves by remembering all our acts, good and bad, together with all our intentions, noble and ignoble thoughts. Thus a part of our unconscious becomes a conscious present, increased by a knowledge of the consequences of our acts. If bonds of love or common interest exist, discarnate spirits can continue to associate. They also can take an interest in the pursuits of people on earth, to the extent of even trying to help them in various ways.

These are a few of the many details which may be regarded as "doctrine", though not specifically agreed upon. Spiritualistic groups all over the world receive this knowledge quite independently from spirits communicating through trance-mediumship. Other kinds of mediumship, such as clairvoyance and astral projection (ESP-projection) provide corroboration.

Inaugurating a modern approach to old problems of life—with new answers supported by facts—Spiritualism certainly provides a common ground for mutual understanding between people of all races, all nationalities and religions. Spiritualists contact spirits of many races and religions and find them in conditions resulting solely from their individual spiritual enlightenment and conduct during their earth lives, regardless of their religious beliefs when they were on earth. This is the *universality* of Spiritualism.

Visions of "Happy Hunting Grounds" among the American Indians are part of the many settings pictured as a life after death

IMAGES OF HEAVEN

George Zorab

ONE OF the basic tenets of spiritualism is the possibility of communication between the living and the dead. This may be accomplished in three ways: by direct verbal contact between the spirit and the designated communicator; by indirect contact through a medium; and, in some instances, by the ability of a living soul to temporarily release itself from its earthly body and visit the realm of the dead. As a result, a large amount of spiritualist literature concerning the hereafter, purports to come directly from the dead or else from those living men or women who have visited the other world.

One of the more famous "living" explorers of the hereafter was Emanuel Swedenborg, who noted his clairvoyant impressions of the other world in *Heaven and Its Wonders and Hell: From Things Heard and Seen.* Swedenborg, whose book was published in Latin in 1758, was one of the first to break with the doctrine of eternal punishment. He claimed that even the greatest sinner has the opportunity to rise from an unhappy state to one of ultimate bliss. Accord-

ing to Swedenborg, the hereafter is a continuation of life on earth, with each soul, by its own exertions, developing along its chosen lines. On this point there is complete agreement between Swedenborg and most modern spiritualists. In the spiritualism of the English speaking world, the status of the soul is not arbitrarily fixed; an eternal development from lower to higher states of existence is possible.

For the most part, however, statements describing the other world conflict on many points. The student of "message literature" will notice that descriptions pertaining to geography, formation, conditions, origins, and way of life vary according to the nationality, culture, race, color, morals, and political, scientific, and religious convictions of the transmitting medium, seer, or clairvoyant. These conflicting views help support the claims of those who assert that the messages containing information do not come, either directly or indirectly, from deceased entities; the messages are only the products of mortal imagination.

Several generations of Anglo-American spiritualists are more or less in agreement that the spirit world consists of seven spheres, forming a complex of heavens and hells. Some believe that the spheres, consisting of an unknown material, lie on top of each other. Others believe them to be more like mental states, not really separated by material boundaries. The conception of seven spheres is derived from classical cosmology which taught that the earth was surrounded by seven crystal spheres; while the sun, moon and five known planets revolved around these spheres. Historically, the number seven has been considered holy; several concepts and objects of religious and theological importance are connected with it.

Summerland, the heaven of the spiritualist, is often placed in the third sphere (three is also a holy number). According to some reports (Hudson Tuttle's *Arcana of Spiritualism,* 1871), Summerland is located just outside the moon's orbit, 265,000 miles from the surface of the earth. It is formed out of the finest earthly atomic emanations so the inhabitants have access to all the items they had on earth: houses, boots, blankets, lipsticks, etc. We are told that: "Hence there all the forms of life exist as on earth. The scenery of mountain and plain, river, lake and ocean, of forest and prairie, are daguerrotypes

of the same earth. It is like the earth with all its imperfections perfected, and its beauties a thousand-fold multiplied."

This theory is supported by the messages of Raymond, the son of Sir Oliver Lodge. The spirit of Raymond, who was killed in France during the First World War, manifested itself through the mediumship of Mrs. Osborne Leonard, a British trance-medium. During the sitting of November 17, 1915, Raymond remarked: "There is something always rising from the earth plane—something chemical in form. As it rises to ours, it goes through various changes and solidifies on our plane. . . . I feel sure that it is something given off from the earth. . . ." Everything appears to be more or less the same as on earth. People live as they did when alive. Raymond told his family: He "lived in a house—a house built of bricks—and there are flowers and trees, and the ground is solid. And if you kneel down in the mud, apparently you get your clothes soiled. . . ." On the other hand, Raymond mentioned that there was no storms, no high winds, only eternal bright, warm sunshine. With such ideal weather conditions, one cannot help wondering why houses were needed at all. The same point could apply in reference to clothes. According to Raymond, the usual attire was a robe of pure white. For those newcomers, however, who preferred their earthly apparel, the powers that be provided them with specially manufactured clothes of the type worn on earth. (Presumably the young girl from "Darkest Africa" is fitted out with a grass skirt, while the Hollywood film star may continue to wear her mink coat.) Well equipped laboratories seem to be available. Raymond told the story of a newly arrived gentleman who insisted on having a cigar to smoke. The chemical engineers of Summerland manufactured a cigar, not out of tobacco, but out of "essences, and ethers and gases." After four cigars all craving for tobacco stopped.

Pets play an important role in Summerland. In Anglo-American message literature, there are many accounts of spirit communicators mentioning the fact that they have their dogs with them. On June 3, 1889, Mrs. Leonore E. Piper, a Boston trance-medium, was handed a dog collar by a Mr. Roger Rich. Mrs. Piper's control, Dr. Phinuit, said he would try to get in touch with the late wearer of the collar. Sud-

denly Dr. Phinuit exclaimed: "There! I think he knows you are here, for I see him coming from far away!" Mr. Rich gave the special whistle by which he had called the dog. The control said, "Here he comes! Oh how he jumps! There he is now, jumping upon and around you. So glad to see you! Rover! Rover! No—G-rover, Grover, that's his name." The dog's name, Rover, had been changed to Grover in 1884—in honor of the election of Grover Cleveland.

A SECOND theory claims that the other world is formed by the continuity of thoughts of the deceased. The various spheres are mental states; here thoughts have a creative power. If, for instance, a spirit conceives himself dressed in a certain manner, his fellow spirits will see him thus clad. The cigars and whiskey that are consumed are produced by the thoughts of those spirits intensely desiring to smoke and drink. Such objects, to the persons concerned, are as real and solid as their earthly equivalents. According to this conception, Summerland is a land of illusions, changing and varying as the imaginative conceptions of its inhabitants change and vary. Only by clearly discerning the illusionary nature of this existence, can one be free from imaginary delights and graduate to a higher spiritual sphere.

For many years the problem of sex has interested spiritualists. According to Raymond, the spirits in Summerland continue to be men and women, although, as he somewhat naively remarks, they do not have babies. Still, between husband and wife, there does exist a different kind of affection than between mother and son. On the other hand, spiritual glands seem to go on producing hormones. One hears repeatedly about stillborn children, and those who have died in very early infancy, growing up to men and women, showing all the characteristics of their sex.

The foregoing ideas regarding the hereafter belong primarily to those spiritualists of the English speaking world. In the Latin countries, conceptions of the hereafter are dominated by the doctrine of reincarnation. A person returns again and again to mortal life, and is punished or rewarded—here on earth—for the good or evil of a former existence. The reincarnationist believes that a deceased spirit dwells only a short time in the other world—just long enough to

choose a mortal mother for re-entrance upon earth. And according to this choice, the child will either collect the rewards for good behavior or reap the punishment for bad.

It is well known, however, that communicating spirits generally agree with the specific beliefs of the transmitting medium. A spirit speaking through a medium who does not believe in reincarnation will violently deny the existence of rebirth. Likewise, the spirit communicating through a medium who does believe in reincarnation will maintain that rebirth is among the wisest of God's laws.

All these conflicting opinions seem to indicate that Summerland, the spheres above and below it, the great eternally revolving wheel of reincarnation and its accompanying laws of Kharma are, in all probability, only the fruits of mortal imagination. There can hardly be any doubt that not the slightest difference exists between the Summerland of the spiritualists and the many and varied future-life conceptions of primitive and semi-civilized peoples or those of classical times. Summerland is the exact equivalent of the Happy Hunting Grounds of the American Indians, the Elysian Fields of the ancient Greeks, the Valhalla of the Norsemen, and the "West" of the ancient Egyptians. Summerland is as true and real as all those other cities, realms, and kingdoms of the dead, conceived by the human mind. They are true and real only as long as one believes in their reality.

Whether poetic or just wordy, inspired or merely long-winded, spiritualist writers have neither lacked zeal nor publishers

THE LITERATURE OF IMMORTALITY

Allan Angoff

IT IS ALL but impossible to estimate the quantity of writings pertaining in some way to Spiritualism. A complete bibliography of the subject has yet to be prepared. Back in 1862 William R. Alger's *Critical History Of A Doctrine Of A Future Life* included a bibliography on immortality by Ezra Abbot, a librarian of Harvard University. This list, which did not pretend to be complete, contained more than five thousand separate titles, most of which still have considerably more than passing interest for the student of Spiritualism. But if the indefatigable and scholarly Abbot had scarcely touched the immensity of the subject at that time, how obviously astronomical in size must be the literature of spiritualism today, particularly after its phenomenal growth in the latter part of the nineteenth century. The greatest controversies over spiritualism arose during that period, and it was during those years that new studies in medicine, in hypnosis, in psychology, and in all the behavioral and biological

sciences explained so much that spiritualists had long regarded as unanswerable and, therefore, beyond the reach of the accepted sciences.

The very great quantity of writings—books, pamphlets, tracts, biographies, newspaper and magazine articles—pertaining to Spiritualism, to the belief that the human personality survives death and may communicate with the living, does not attest to a tradition of learning and scholarship in this off-beat area of human knowledge. Rather it reveals perhaps the inevitable chaos among an unorthodox group where every man's testimony must be considered respectfully and often accepted. The scientific investigator, or the student, or layman who approaches this mass of material objectively will relegate to the realm of folklore and abnormal psychology the hallucinations, superstitions, and delusions of the ignorant, obscure, and self-deluded people who claim to have spoken with the dead. But what of the testimony of the eminent and the learned, of those who cannot be disposed of so summarily even if their alleged evidence of the survival of the human personality is a strain, if not a rude affront, to the most elementary principles of science? What of Emanuel Swedenborg's *On Heaven And On Hell, According To Things Seen And Heard,* which was published in London in 1758? Here was an outstanding physicist and engineer, one of the most erudite men of his age, but better known now as a great mystic and founder of a new church who allegedly possessed prophetic and other supernatural powers, the evidence for which has never been accepted by reputable scientists. There is every reason to believe that Swedenborg, for all his amazing gifts, was during the latter part of his life—and perhaps in his youth also—a neuropath with a propensity for self-hypnosis. And yet the writings of this astonishing eighteenth-century figure must be scrutinized carefully by every student of Spiritualism.

DURING Swedenborg's time there was considerable study of the supernatural in Germany—an important fact in the history of Spiritualism. One of the most eminent German students of the occult was Heinrich Jung-Stilling, whose book, *Science Of The Spirits,* published in Nuremburg in 1808, propounded the theory that man utilizes animal magnetism when he communicates with the spirit world.

Jung-Stilling also suggested the complex theory that man achieves, when in a trance-like somnambulistic state, a new sense which enables him to free his soul from his body and that in this new form he can make his appearance in many places at the same time.

Still another important investigator of the occult, of magic and prophecy of this period was George Konrad Horst, whose books, *Demonomagia* and *Deuteroscopia,* published in Frankfurt in the early nineteenth century, were among the earliest attempting to explain spiritualist and related phenomena with some semblance of scientific accuracy.

Finally, the student of spiritualism and the occult during this period should study the life of the most famous medium of early nineteenth-century Germany, Frederica Haufe, of Wuerttemberg, known in her day as the Prophetess of Prevorst. In 1829, the physician and poet, Justinus Kerner, who must have been a pioneer in the field of abnormal psychology, described Frederica's powers which bear a strong resemblance to the powers known to modern mediums who allegedly communicate with the spirit world.

It should be noted that there is little uniformity of experience in these early accounts of spiritualistic activity. What is even more striking, however, is the bewilderingly varied testimony regarding such phenomena among eminent men, including Sir Oliver Lodge, Sir Arthur Conan Doyle, Stewart Edward White, Hamlin Garland, Sir William Crookes, Alfred Russel Wallace, Camille Flammarion, Charles Richet, and many others who have achieved deserved greatness in the physical sciences, in literature, and many other fields. The varied and sometimes confusing testimony of these distinguished figures in psychic work, where their activity is so often denounced, is illustrated in the volume entitled *Survival.* This was edited by Sir James Marchant, (1929) and contains the Spiritualist credos of Lodge, Stanley DeBruth, Lady Pamela Grey, Flammarion, Edward Marshall-Hall, Conan Doyle, F. R. Scatcherd, David Gow, Drayton Thomas, J. Arthur Hill, Richet, and Mrs. Alfred Lyttleton.

Survival, which remains, incidentally, one of the best guides to Spiritualism and the different approaches used by the modern pioneers in the field, is significantly "dedicated to all who in diverse ways have

sought to bring immortality to light." To cite but one example of these diverse ways, there is, as Lady Grey points out in the book, Richet's unequivocal affirmation of the materialistic phenomena in Spiritualism, along with his denial of the basic hypothesis of Spiritualism which insists there is communication with the dead through a spirit. Richet set forth this view in his memorable *Thirty Years Of Psychical Research,* another indispensable work for all who study Spiritualism objectively and even sympathetically; for here is the credo of a man who was not blinded by the ridicule the scientific community heaped upon all efforts to study the supernatural calmly. Richet, a Noble Laureate in medicine, retained his own standing within the scientific community as, unperturbed, he studied the very spiritualist phenomena which his colleagues regarded with amusement or contempt.

RICHET is so important an authority in this field that his essay in this volume, "Metaphysic Science and Survival," should be noted in greater detail even in this necessarily brief survey of the literature of Spiritualism. "For those who hold the Spiritist hypothesis," he writes, "the explanation is relatively simple—personality is not extinguished by the death of the brain; George Pelham's consciousness reappears when Mrs. Piper speaks in his name; that of Raymond Lodge appears through Mrs. Leonard and Feda; that of Myers when Mrs. Verrall writes. . . . The hypothesis is bold and clearly defined. It is supported by some very remarkable semblances which may be briefly summed up by saying that the words of George Pelham, Raymond Lodge, and Frederic Myers are such as they would be living among us. The intimately personal memories, the highly characteristic phraseology, constitutes so coherent a whole that the simplest hypothesis is that of the survival of the personality. It is here to be understood that I pass over all the innumerable trivialities, often crude and absurd, which are attributed by the medium to the spirits of the dead. For reasonable discussion it is but seemly to set aside these foolish utterances and to consider only valid instances in which the spirit, supposed to be speaking through the medium, reveals particular facts known only to the deceased. Such cases exist; they are not numerous, they are indeed

extremely rare. But their frequency is of little consequence. It would suffice that there be some duly verified cases to warrant the hypothesis of survival. I say to *warrant,* I do not say to *justify,* for other explanations than survival seem to me possible or even probable; and it is at this point I find myself unable to concur with Sir Oliver Lodge. . . . Therefore until some approach to proof comes before me, I shall consider the Spiritualist theory as a *working-hypothesis,* moderately probable, convenient and perhaps of use for the study of the phenomena. That is all."

Richet's attitude toward Spiritualism, much as it differed from Lodge's and that of all the others so clearly presented in the volume *Survival,* is nevertheless, along with their views, part of the modern attempt to give Spiritualist thought an organic unity. The early writings on Spiritualism already alluded to, along with Andrew Jackson Davis's volume, *The Principles Of Nature: Her Divine Revelations* (1847); the many accounts of the strange knockings heard by the Fox family at Hydesville, New York, in 1848; the adventures of Daniel Dunglas Home in the 1850's; the files of the Yorkshire Spiritual Telegraph of the same period, the first British journal devoted exclusively to the subject—these and many other landmark writings must be regarded as part of a Spiritualism which had not yet come of age, which had not yet been systematized.

All psychic science, including Spiritualism, acquired a new status with the founding in London of the Society for Psychical Research in 1882; Professor H. Sidgwick was its first president and some of the most reputable scientists, writers, and public figures in England and the United States were charter members. For now the supernatural was to be studied minutely, scientifically, experimentally, by men and women of unquestioned integrity. The first statement of the society expressed its objectives in this manner: "It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic. . . . There appears to be, amidst much delusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognized hypothesis, and which, if

incontestably established, would be of the highest possible value. The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis." It was then announced that six committees had been formed to study a variety of supernormal phenomena, including a committee that would make "an inquiry into the various physical phenomena commonly called spiritualistic with an attempt to discover their causes and general laws."

The remarkable reports and studies which make up the *Proceedings* of the S.P.R., London, have been published continuously since 1882, and they still constitute some of the most reliable accounts and investigations of spiritual and related phenomena available.

A DEFINITIVE history of Spiritualism would certainly make a most welcome and needed work in the field. It is a task so formidable that it must await a historian and scholar with the patience and prodigious energy of a Sir James Frazer. Indeed, only such a man as Frazer, with his respect for all facts and fancies, however monstrous they may strike most people, and with the capacity to collate and classify them and then fit them into a great work with the underlying theme that man has been struggling for ages to emerge from the shadows—only such a man can produce the history of Spiritualism that will endure.

Surveying the vastness of Spiritualist literature, ancient and modern, the most sympathetic observer is profoundly impressed by the complete lack of evidence for communication that can withstand the most elementary scientific tests. The unimaginative observer usually dismisses the subject there, but the reader with deeper insights and a more poetic approach to human experiences, sees in this literature the rich and exciting spectacle of man ever struggling to venture beyond his narrower confines, ever refusing to accept the workaday world as the limit of his dreams. Viewed in this light spiritualism becomes—to quote the scientist and medical historian Auturo Castiglioni—"a magnificent adventure of the mind."

TOMORROW—INDEX TO VOLUME 8
Winter 1960 to Autumn 1960

Author	Title	Vol.	No.	Page
ALLISON, GAY:	At 2:55 A.M.	8	3	73
ANGOFF, ALLAN:	The New Golden Bough (Book Review)	8	1	73
	Things that go Bump in the Night (Book Review)	8	1	73
	Larousse Encyclopedia of Mythology (Book Review)	8	1	73
	The Haunted Mind (Book Review)	8	1	78
	Madame Blavatsky (Book Review)	8	2	87
	The Enigma of Survival (Book Review)	8	3	55
	My Lifetime in Letters (Book Review)	8	3	61
	The Literature of Immortality	8	4	153
ANONYMOUS:	"That Rainy Afternoon . . ."	8	4	136
BACH, MARCUS:	"Ever the Psychic Stream . . ."	8	4	40
BAKER, DENYS VAL:	"A Hideous and Wicked Country . . ."	8	3	76
BARBANELL, MAURICE:	Letter From London	8	4	127
BENDER, HANS:	Emotional Dangers of Spiritualism	8	4	53
CAN WE KNOW THE FUTURE?	An Editorial Report	8	2	48
CLARK, WALTER HOUSTON:	Religion of the Life Beyond	8	4	46
COBLENTZ, STANTON:	Japan's Psychic Heritage	8	1	13
	Beginnings of Faith	8	4	23
DUCASSE, C. J.:	Versailles, Cocteau, Etc. (Book Review)	8	1	81
EBON, MARTIN:	"Between this World and the Next . . ." (Book Review)	8	1	67
ELLIOTT, G. MAURICE:	The Bible as Psychic History (Book Condensation)	8	3	103
EVANS, WAINWRIGHT:	William James	8	1	29
	Allan Kardec—Prophet of Reincarnation	8	4	85
FRIEND, NENA, W.:	I Dreamed my Grandfather's Death	8	2	61
GARRETT, EILEEN J.:	The Meaning of Death (Book Review)	8	3	65
	The Ethics of Mediumship	8	4	15
GIBSON, EDMOND P.:	The Case of the Noisy Intruder	8	2	29
GIFFORD, EDWARD S.:	The Evil Eye (Book Condensation)	8	1	103
HANCOCK, MARY A.:	Vision at Gettysburg	8	3	17
HUNTER, ONA LACY:	Did my Hunch Save her Life?	8	1	26
HUXLEY, FRANCIS:	Concentration (Book Review)	8	1	97

Author	Title	Vol.	No.	Page
JARMAN, A. S.:	Susila Budhi Dharma (Book Review)	8	1	84
	The Path of Subud (Book Review)	8	1	84
	Concerning Subud (Book Review)	8	1	84
	Unsolved Animal Mysteries	8	2	65
	Physical Phenomena: Fraud or Frontier?	8	4	61
KEEL, JOHN:	Jadoo (Book Condensation)	8	2	97
KIDD, TRAVIS:	The Baltimore Poltergeist	8	2	9
LEE, DAL:	Astrology: Facts and Fallacies	8	3	93
MAGARRELL, JACK:	"I Don't Believe it, But it Happened"	8	2	16
MAN'S ORIGINAL FAITH:	An Editorial Report	8	4	5
McDOUGALL, ANGUS:	Sounds of a Ghost Horse	8	2	73
MOSS, PHOEBE:	Harry Houdini—Searching Magician	8	4	117
MUELLER, KARL:	What is Spiritualist Doctrine?	8	4	141
NARAYAN, R. K.:	India's Holy Men Go Modern	8	3	86
NAVER, MICHAEL:	The Baltimore Poltergeist	8	2	9
NICOL, J. FRASER:	Keeping up with the Joneses	8	1	58
O'NEIL, TOM:	What Makes Long John Run?	8	3	67
O'SHAUGHNESSY, MICHAEL:	Irish Earth Folk (Book Review)	8	3	63
	Andrew Jackson Davis—The "Poughkeepsie Seer"	8	4	105
PILZ, DOROTHEA:	Curses for a Ghost	8	3	37
REXROTH, KENNETH:	The Holy Kaballah	8	3	25
RODRIGUEZ, LUIS J.:	Brazil: African Heritage	8	4	79
ROSE, RONALD:	Who Killed Mata Aruha?	8	3	7
SIEGEL, MORRIS:	Puerto Rico: Escape from Reality	8	4	71
SMITH, SUSY:	The One White Crow?	8	1	47
	The Violent Ghosts of Amherst	8	2	36
	TV Gilds a Lily	8	3	49
	Alfred Russel Wallace: Scientific Enthusiast	8	4	95
WADE, F. E.:	Or Was it a Dream?	8	3	17
WARRY, NAN:	I Walked on Fire	8	1	9
WILSON, VICTOR:	Montana's Birds Sensed Disaster	8	1	21
WINN, MERRICK:	Diagnosis: Mass Hysteria	8	2	24
YARHAM, E. R.:	Scotland's Holy Waters	8	1	42
YELLEN, SHERMAN:	Too Many Ghosts (Book Review)	8	1	91
	The Haunting of Hill House (Book Review)	8	1	91
	Broadway's Psychic Follies	8	2	77
	Ancient Roots of Japanese Mediumship	8	4	31
ZORAB, GEORGE:	How did the Table Know?	8	3	37
	Images of Heaven	8	4	148

(Continued from inside front cover)

ALL PRIMITIVE PEOPLES believe in their visions, and related phenomena upon which finally all religious dogmas are founded. Great men in all walks of life have testified to the reality of psychic phenomena, but their reassurance has been set aside by others as being weak, foolish or superstitious. One wonders why it is that certain members of the community in all times, have a mental makeup that permits these phenomena to happen to them. Dogma itself is founded on the inspiration and phenomena of certain psychically gifted individuals through the ages.

Though there are psychic research societies in nearly every country, no one group has yet succeeded in exploring the states of mind that produce these phenomena. Perhaps today, with the growth of analysis, and the vast amount of money spent to "tranquilize" the mind, there will be a new Socrates who will inquire into the mental nature of the sensitive person who witnesses and produces such phenomena—why he produces it or encounters it, when his neighbors remain insensitive.

There is a weight of authority today beginning to direct its vision toward the physical and mental world, who may shed some light on the production of this phenomena. In other words, may we not find out what happens in the mind of the composer, the artist, the poet or the scientist who evolves a new hypothesis? Imagination is a definite property of mind—but what is the "power factor" that sets it working?

THERE ARE many ways open to plumb the nature of the unconscious. The inheritance of imagination, that process of mind which produces images and symbols, and translates feelings into language, can be studied if its identification becomes more precise. The field is wide open today for experiment, for it is sheer imagination and intellectual perception that will be needed in today's world, rather than the mechanical factors of learning to which one clings.

It is sadly true that our present understanding of mind does not throw much light on psychic phenomena, which must be related to imagination, but it is also true that the physiologist and neuroanatomist are still seeking to understand the operation concerned with the nuances and overtones of mind. *EILEEN J. GARRETT*

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